

University of Mysore

ANNUAL REPORT

OF THE

MYSORE ARCHÆOLOGICAL
DEPARTMENT

NOT TO BE ISSUED.

FOR THE YEAR 1926

WITH THE GOVERNMENT REVIEW THEREON



BANGALORE

PRINTED AT THE GOVERNMENT PRESS

1927

Government of His Highness the Maharaja of Mysore.

NOT TO BE ISSUED.

GENERAL AND REVENUE DEPARTMENTS.

G. O. No. E. 4410-21—Edn. 12-26-37, dated 16th February 1927.

Report on the working of the Archæological Department during the year 1925-26.

Reviews the —

READ—

Letter No. 10416, dated 9th December 1926, from the Registrar, Mysore University, forwarding a copy of the report on the working of the Archæological Department during the year 1925-26.

ORDER No. E. 4410-21—EDN. 12-26-37, DATED 16TH FEBRUARY 1927.

Recorded.

The Director and his Assistant toured in all the Districts except Chitaldrug. A detailed survey of monuments was made during the year in parts of the Taluks of Hassan, Kadur, Tarikere and Tumkur. Among the monuments so surveyed, the Janardana temple at Palya, the Channakesava temple at Hirikadlur and the Kesava temple at Honnavara in the Hassan Taluk deserve to be mentioned. It is reported that the temples at Honnavara have been badly neglected and the extensive Inam lands misused by the archaks and that the villagers are in favour of the formation of a vigilance committee for the supervision of the temples. The Deputy Commissioner, Hassan District, is requested to inspect the spot and take necessary action.

2. The Ancient Monuments Preservation Regulation received the assent of His Highness the Maharaja on the 9th July 1925 and thus became law in the State. Proposals for the working of the Regulation are under the consideration of Government.

3. Among the manuscripts and printed books that were examined during the year were a Greek Farce with old Kannada passages contained in the Oxyrhynchus Papyri of the Second Century A. D., the Swayambhu Purana, the Katantra Grammar and an interesting correspondence between two anonymous Sanskrit Pandits on the question of caste. The following facts could be gathered by an examination of the above works:—

(1) Sanctity of the person of women leading a religious life irrespective of race and nationality on the Malabar Coast as testified to in the Greek Farce contained in the Oxyrhynchus Papyri of the Second Century A. D.

(2) Sea trade between Alexandria and the West Coast of India.

(3) Reference in Sanskrit Works to the travels of the Chinese pilgrims Fa Hein A. D. 401 to 410.

(4) The date of Katantra Vyakarana 300-400 A. D.

(5) The Era and the date of Amsuvarman of Nepal A. D. 518-519.

(6) The rational views of Tiruvenkatacharya Swami and his disciples on the caste system (A. D. 1530-1600).

4. One hundred and twenty-five new Epigraphical records extending from the 9th down to the 19th Century A. D. were collected, during the year. Eleven old silver coins of Moghul Kings and 212 miscellaneous copper coins together with an old copper plate illustrative of the tools of Smithy craft are reported to have been acquired and added to the Archæological Museum. An illustrated catalogue of the

No. E. 4410-21—EDN. 12-26-37, DATED 16TH FEBRUARY 1927.

coins exhibited in the Museum cabinet is said to be under preparation. A complete set of photographs in the Archæological Museum was sent to the Wembley Exhibition and a Certificate of Honour with a medal was awarded by the Exhibition authorities.

5. The Inspection Reports of the Revenue Sub-Division Officers are stated to have been received in respect of only ten institutions. It is disappointing to find that in spite of the directions contained in the reviews of Government on the Administration Reports of the Department for the last two years, no improvement is visible in the inspection work done by the Revenue Officers. Government desire to take this opportunity to reiterate that it is one of the duties of the Revenue Officers to visit important monuments in their jurisdiction and see whether they are properly looked after and furnish inspection reports to the Director of Archæology. They will be constrained to take suitable notice of omissions of this duty, if there is no improvement in inspection work during the current year. In future reports, the Director of Archæology is requested to furnish a statement showing the monument, to be inspected, the due date for inspection of each monument, the Officer responsible for inspection, the date on which the monument was last inspected, the date on which the report was furnished and reasons, if any, for not carrying out the inspection in cases in which it has not been possible to do so during the year.

N. MADHAVA RAO,
Chief Secretary to Government.

To—The Registrar, Mysore University.
The Deputy Commissioners of Districts.
The Revenue Commissioner in Mysore.
The Chief Engineer of Mysore.

Ed.—P. S. R. N.

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PLATE I.



KESAVA IMAGE IN THE TEMPLE OF KAUSIKA.

Mysore Archaeological Survey.

ARCHAEOLOGICAL SURVEY OF MYSORE.

Annual Report for the year ending 30th June 1925-26.

TOURS AND EXPLORATION.

The Director and his Assistants made tours in parts of the Mysore, Tumkur, Hassan, Kadur, Bangalore, Kolar and Shimoga Districts.

PART I.—ARCHAEOLOGY.

(i) MONUMENTAL SURVEY.

Detailed monumental survey was made during the year in parts of the taluks of Hassan, Kadur, Tarikere and Tumkur. In the Hassan Taluk the following villages were visited :—Pālya, Ambuga, Kauśika, Kaṇṇāgāla, Sankha, Anugavalli, Hirikaḍalūr and Honnāvāra.

2. Pālya is a small village, 12 miles to the west of Hassan on the Hassan-Saklespur Road. The place is over grown with *lantana* which has almost destroyed the village. A new village has sprung up at a higher level on the road-side. Two streams called *Sankha Tīrtha* and *Chakra Tīrtha* flow in front of the village and join together to form a river called Padmavati by the local people. This seems to be a place full of hoary traditions. The *Sthala-purāṇa*, a copy of which is available with the *archak* of the temple, mentions this as the hermitage of the sage Jamadagni. According to it, the village and the river are called by different names in different ages. It is stated that Lord Janārdana manifested himself here to Jamadagni and to Śrī Lakshmi.

3. The Janārdana temple in the village is a pretty large structure with a high compound wall all round it. The main temple consists of a *Garbhagriha*, a *Sukhanāsi*, a *Navaranga* with a porch attached on the south side and a *Mukhamantapa*. The *Navaranga* is a big hall measuring 21 feet square, the central ceiling of which is recently removed to admit light inside. The *Mukhamantapa* also is a long hall (48' × 21') and has got four entrances, two on the south, one on the east and one on the north.

4. The pillars in the *Navaranga* are nicely carved. They are square in shape to a certain height from the bottom, they then are octagon and sixteen-sided becoming rounded just below the capital. Similarly, pillars in the *Mukhamantapa* also are elegant in outline and of pleasing Proportions.

5. The main image in the *Garbhagriha* is about five feet high, rather stoutish in bulk and has a large nimbus behind it. The image holds discus and conch in the two back hands. The front right hand is in the *Abhaya* pose while the front left rests on the loins. This image is termed Janārdana in the inscription found in the temple; but its attributes slightly differ from those ascribed to Janārdana in the Āgama works. A figure of Garuḍa is carved on the lintel of the *Sukhanāsi* doorway.

6. A seated figure of Viṣṇu with discus and conch in the two back hands and *Abhaya* and mace in the two front hands; and also two seated figures of *Ālvārās* (early Vaishṇavite saints) are placed in the *Navaranga*. Two fine big *Dvārapālakas* or Door-keepers are standing in the *Mukhamantapa* on either side of the *Navaranga* doorway. In front of these figures the words "*Dvārapālakasēvā Ranganṇa*" are carved on the floor; meaning that one Ranganṇa set up these figures as signs of his devotion to God. On the walls of the *Mukhamantapa*, a *Kinnara* with a man's face and animal body in the act of worshipping Śiva on one side, and Garuḍa and Ānjanēya fighting with each other on the other side are carved.

7. Four inscriptions (Hassan Taluk 19, 20, 21, 22) are found in the compound of the temple. A new inscription was discovered on one of the pillars of the *Mukhamantapa*. The first three inscriptions are of different dates and record the grant of endowments for the service of the God Janârdana. The last, Hassan 22, relates to an endowment granted for the service of Śiva. This may refer to the temple of Rāmēśvara which stands behind this temple. The new inscription now discovered records the gift of a conch shell fitted with gold frame for the service of the temple. In the centre of the east wall of the compound is the big gate and in that of the south and the north walls are the doors opening into the shrines of Lakshmī Nārāyaṇa and Ānjanēya, respectively. The shrine of the goddess is in the south-west corner of the compound. The goddess is about three feet high, seated cross-legged on a pedestal two feet high, holding lotuses in the two back hands, the front hands being in the *Abhaya* and *Varada* poses. The image has earrings in both the ears. A tortoise is carved on the pedestal. A figure of Vēṇugōpāla stands in a room on the verandah of the shrine of the goddess.

8. This temple is a Muzrai Institution enjoying a grant of Rs. 7-14-6 per month. A car-festival takes place annually on the 15th day of the bright fortnight of P'hālguna.

9. An estimate for Rs. 2,700 making provision for repairing the roof, rebuilding a portion of the compound wall and fixing new doors had been sanctioned and the work was in progress at the time of inspection.

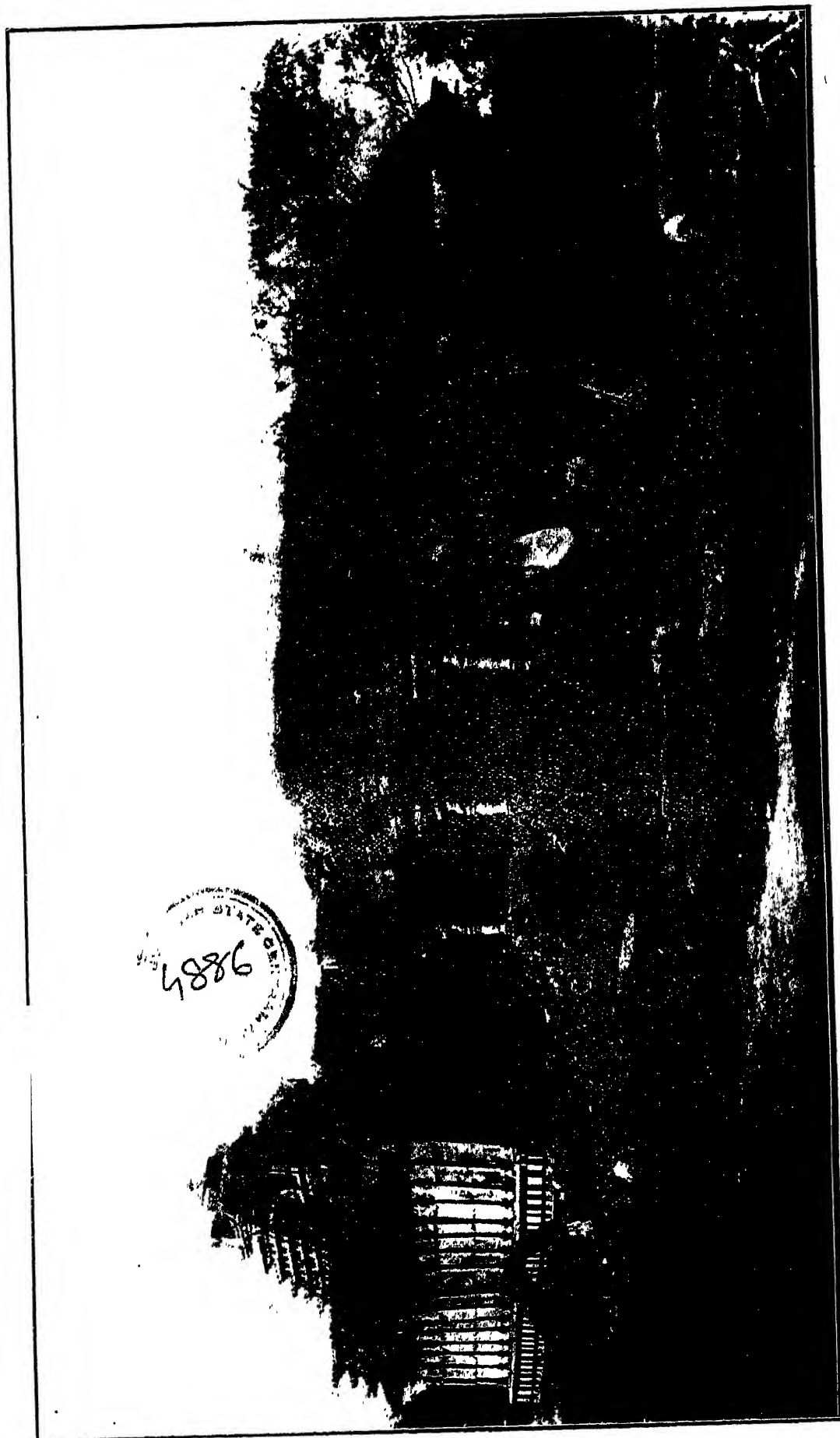
10. Kausika and Ambuga are small villages at about six and seven miles respectively to the south of Hassan, and are Railway Stations on the Mysore-Arsikere Railway.

11. A stone image called Rambhādēvi is still worshipped by the people on the bund of the Ambuga Tank and a grand festival takes place once in three years when thousands of people assemble here. There is a belief that the worship of this deity would ward off disease and drought. There are temples in both the villages dedicated to Chennakēśava.

12. The temple at Kauśika is a small one of no architectural importance. It consists of a *Garbhagriha*, *Sukhanāsi*, a *Navaranga*, a *Mukhamantapa*, and a verandah. The Kēśava figure is about six feet high and holds conch and discus in the back hands and lotus and mace in the front hands. The image is one of the finest figures yet witnessed. A car-festival takes place on the fifteenth day of the bright fortnight in the month of Chaitra every year. The temple car is a fairly big one and is very well carved. The temple is a Muzrai Institution enjoying an inam of about 23 acres of land both wet and dry. The temple stands in need of urgent repairs. It appears the villagers have already contributed about Rs. 2,000 and are willing to pay more, if required. The front *mantapa* is leaking as also the *Navaranga*. The front *mantapa* also requires flooring with slabs of stones. There is an ugly mud wall on the right side of the verandah which requires to be removed.

13. The Chennakēśava temple at Ambuga is also a small structure much dilapidated at present. It consists of a *Garbhagriha*, a *Sukhanāsi* and a *Navaranga* with a verandah in front. In the *Navaranga* to the left of the *Sukhanāsi* doorway, there is a niche in which a small image of Yōga Narasimha is placed. The main image is about four feet high including the pedestal which is about one foot high. The figure holds conch and discus in the back hands, lotus and mace in the front hands. A festival is held annually one month prior to that at Kauśika. Some of the stones of the Gopura bear mason's marks. The temple which is a Muzrai Institution enjoys an inam of about 15 acres and stands in need of urgent repairs. A portion of the *Navaranga* has settled leaving cracks both in the roof and the walls. To prevent water getting into the building, a tiled roof has recently been built by the villagers over the terrace. One of the beams of the front verandah has cracked and is supported by a rude prop. Plants have grown on the roof of the *Mahādvara*. The Dharmadarsis prayed that the *Yāguśāle*, and *Pākaśāle*, may be rebuilt in brick and a compound wall surrounding the temple and the land adjoining it may be constructed. They represented that a sum of Rs. 850 had been paid by the devotees about ten years ago; but that nothing has as yet been done.

14. Kannagāla is a very flourishing village at a distance of about eight miles to the north-west of Hassan. There are four temples in the village. They are the temples of (1) Kallēśvara, (2) Mallēśvara, (3) Virabhadra and (4) Kēśava. The last one which is in the heart of the village is



KESAVA TEMPLE AT HRIKADALUR, FRONT VIEW.

kept in a tolerably good condition. The others are hastening to ruin. The Kallêśvara temple is the best of these. It consists of a *Garbhagriha*, a *Sukhanâsi*, and a *Navaranga*. The entrance to the temple is on the south, and opposite to it against the north wall of the *Navaranga* there is a doorway leading into a small shrine which must have contained the image of the goddess; but is now empty. To the right of the *Sukhanâsi* doorway in the *Navaranga* there is a niche containing the image of Gaṇapati. The ceilings are all deep and well carved and the structure as well as the Gopura is after the Doḍḍagaddavalli style. The *Sukhanâsi* doorway is adorned with perforated screens.

15. The other two Śaiva temples, viz., Vīrabhadra and Mallêśvara are in utter ruins. A worn out inscription stands in front of the Mallêśvara temple which refers itself to Śaka year 1280, i. e., A. D. 1358 (*Vide* Ins. 34, M. A. R. 1924).

16. The Kêśava temple consists of a *Garbhagriha*, a *Sukhanâsi* and a *Navaranga*. It is a Hoysala building considerably altered and repaired sometime at a later date. The ceilings in the *Sukhanâsi* and *Garbhagriha* are deep ones. The tower, however, is of a much later date and not elegant to look at.

17. A beautifully carved image of Harihara is lying under a tree in front of the village holding a trident and a rosary in the right hands and discus and conch in the left hands. The image is intact and deserves preservation. It will be well if it is carefully removed and kept in a Museum.

All these temples are Muzrai Institutions and enjoy nearly 30 acres of land as inam. In spite of such a large endowment, service in these temples is quite unsatisfactory.

18. Sankha is a village about six miles to the north of Hassan and halfway between that town and Kondaḍji. There is a small temple in the village dedicated to Kêśava which is not of any architectural merit. The temple faces the north and consists of a *Garbhagriha*, *Sukhanâsi*, *Navaranga* and a *Mukhamantapa*. The image is about six feet high including the pedestal and holds conch and discus in the back hands and lotus and mace in the front hands. Garuḍa is carved on the pedestal. This is also a minor Muzrai institution and has got an endowment of about nine acres of land. There is no compound wall and the Entrance Mantapa has fallen into ruins. It appears an estimate for repairing this temple was prepared years ago.

19. Anugavalli and Hirikaḍalûr are two small villages near Dudda, a Railway Station on the Hassan-Arsikere line. Anugavalli has a Kêśava Temple called Râma's Temple by the villagers. An inscription (Hassan Taluk 77) that stands in front of the temple mentions that the two sons of one Nârâyanaṇṇa did obeisance to the feet of Râmachandra and departed. From this it is clear that a temple of Râma must have existed here once upon a time, but traces of this have completely disappeared now. The temple consists of a *Garbhagriha*, *Sukhanâsi*, and a *Navaranga*. In front of the *Navaranga*, there is a small verandah and in front of the verandah there is a big hall of 25 *Ankaṇas*. There is yet another verandah adjacent to the hall.

20. The Channakêśava temple at Hirikaḍalûr, of which only a mention was made in the Report for the year 1909 deserves fuller notice. The temple is now all in ruins. It consists of a *Garbhagriha*, *Sukhanâsi*, *Navaranga* and a *Mukhamantapa* connected with the *Navaranga* by a porch. There are traces of a *Mahâdvâra*. From inscriptions (Hassan Taluk 82 and 83), it is seen that there was a temple to the north of the Kêśava temple dedicated to Ranganâtha. No trace of that temple exists at present. It is learnt that the image of Ranganâtha was a very beautiful one and that it was carried away by some officer about the year 1899, while one Nanjunda Naidu was Amildar at Hassan. About sixteen pillars of this temple have recently been removed to Hassan and are lying near the Town Hall. The villagers have made use of the rest of the fallen material in building a neat little temple dedicated to Išvara within the village. The image of Kêśava is about eight feet high standing on a pedestal about two feet high. Garuḍa is carved on the pedestal. The image is broken. It appears the officer who removed the Ranganâtha figure wanted to remove this also; but as the villagers strongly protested against such an action it was left behind.

21. All the ceilings in the temple are very beautifully carved. Each is different in design and workmanship from every other ceiling. Of the eleven *Ankaṇas* of the *Mukhamantapa* only seven stand at present, the remaining four having fallen down.

22. The pillars of the Navaranga are carved with bead ornaments.

23. Honnâvâra is a flourishing village about four miles to the north-west of Dudda. The village contains about twenty temples most of which enjoy Inam lands.

Honnâvâra.

The following are the important ones among them :—

Kêśava temple	Virâbhadrâ temple
Îśvara	Chikkamma
Ânjanêya	Bîrêdêvaru
Koḍamma	

24. The most important is the Kêśava temple which is very interesting from the architectural point of view. It consists of a *Garbhagriha*, an open *Sukhanâsi*, a *Navaranga* and a porch. The outer walls of the temple are carved with images as at Sômnâthpur and Halebid. The following are some of the important figures carved. Seventeen of the twenty-four murtis Kêśava, Nârâyana, Mâdhava, Vishṇu, Madhusûdana, Trivikrama, Vâmana, Śrîdhara, Hrishikêśa, Padmanâbha, Dâmôdara, Sankarshana, Vâsudêva, Aniruddha, Purushôttama, Nârasimha and Janârdana, while Gôvinda, Pradyumna, Adhokshaja, Achyuta, Upêndra, Hari and Krishna are omitted. Vêrâha; Manmatha attended by chouri-bearers; Lakshmî Nârâyana with Garuda sitting at his feet; Vêṇugôpâla; Gôvardhanadhâri; Arjuna shooting at the fish; Three nude female figures, one holding a parrot on one hand and a *Gunja* berry in the other, the second with a vessel in her left hand and a *Gunja* berry in her right hand and the third holding a book in the left hand while the right hand is raised above her head; Two male figures one playing on the *Vîna* (Nârada) and the other wearing sandals with a long coat, staff and ring and several attendant figures and musicians. There is a standing male figure with *Śakti* and goad in the back hands and fruit and lotus in the front hands. This figure could not be identified.

25. All the ceilings in the *Navaranga* are beautifully carved. The side ceilings have full blown lotuses in the centre. The central ceiling is a very ornate one divided into nine panels. The central panel has Kêśava carved on it; surrounding panels have attendants. These are surrounded by *Yâlis*, *Navagrahas* and Musicians.

26. The *Garbhagriha* doorway is very beautifully carved. The image of Kêśava inside the *Garbhagriha* is about eight feet high and holds conch and discus in the back hands, lotus and mace in the front hands.

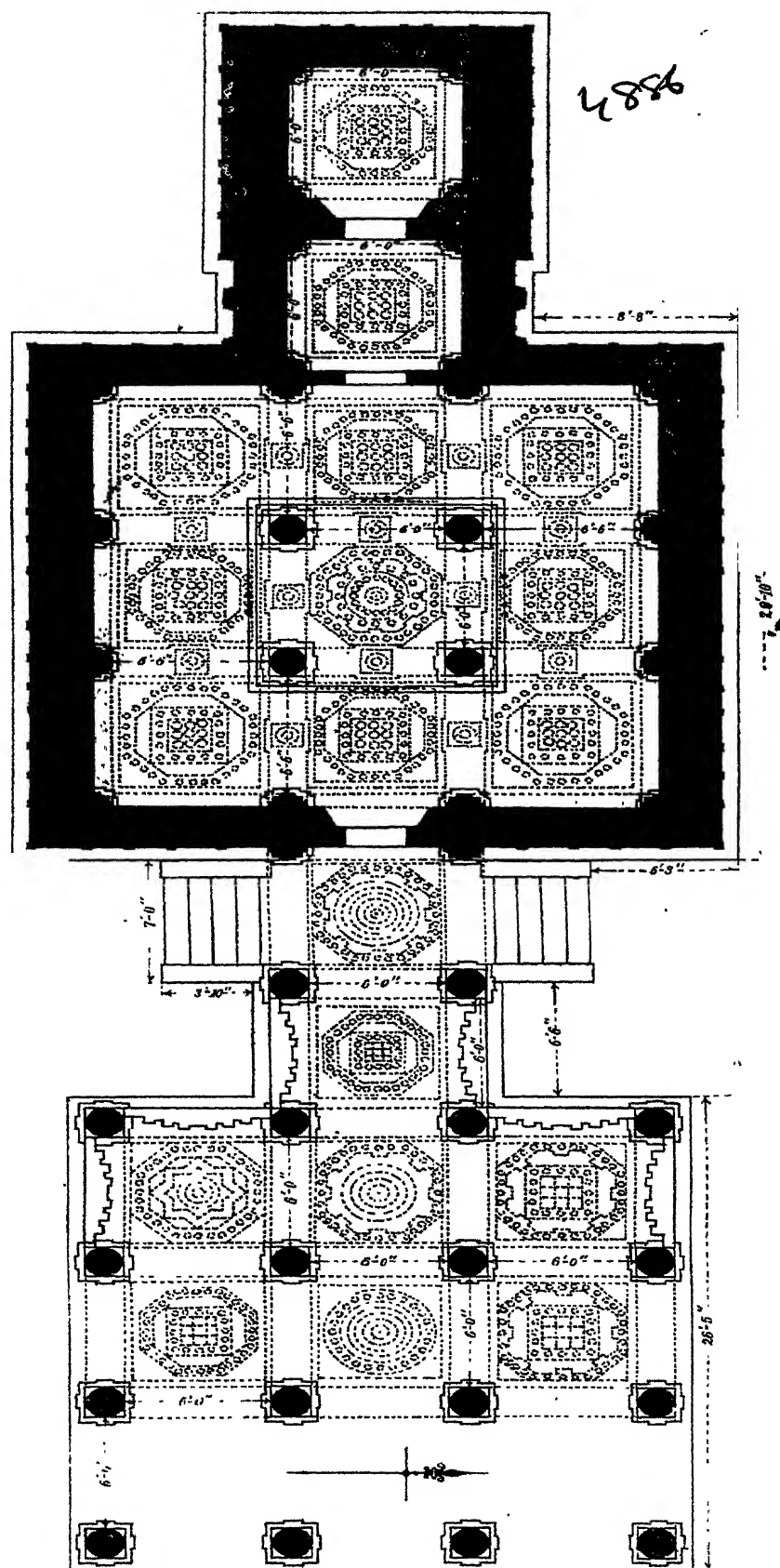
27. The village deity is called Koḍamma and a festival in honour of this Dravidian goddess is held every year in the month of Chaitra. The deity has a large number of devotees who are at present improving the temple by voluntary contribution. The image is a fairly big one made of stucco, with a serpent hood on the top and four hands, holding skulls in her back hands, dagger and *Kapâla* in her front hands. A buffalo is sitting near the foot of the deity.

28. All these temples with no exception are in an awfully neglected condition. The archaks are said to be abusing the extensive Inam lands of the temple. The villagers are beaming with piety and have bitterly complained about the unsatisfactory condition of the monuments in their village and prayed for the formation of a Vigilance Committee by Government. Their prayer deserves favourable consideration.

29. The following villages of the Kadur Taluk were next visited: Hiri Ingla, Devanûr, Kabali, and Brahmasamudra.

30. Hiri Ingla, is a *bechirak* or deserted village three miles to the North-west of Kadur Town. In the midst of a thick scrub jungle which now covers the village site, there is a big temple in utter ruins. All that remains of the structure is a big hall covering nearly forty *ankanas*, each *ankana* measuring about eight feet square. The pillars are all plain and the ceiling uncarved. A big mutilated figure of Vishṇu is lying against a wall. The image holds discus and conch in the two back hands while in the right front hand there is a ball and the left hand is in the attitude of resting on a mace.

31. There is also a Siva temple built in the Dravidian style but of no architectural merit. It has been rudely repaired with mud walls. The temple faces the east and consists of a *Garbhagriha*, *Navaranga*, and a *Mukhamantapa*. The *Navaranga* is of eighteen *ankanas* and has doors to the East and South. The following figures are



KESAVA TEMPLE
HIREKADALUR HASSAN TALUK

0 5 10 15 20 25
SCALE OF FEET

GROUND PLAN.

kept in the *Navaranga*. Dakṣiṇāmūrti seated in *Vīrāsana*, Chāmuṇḍēśvari, two images of Kāla Bhairava, two images of Gaṇapati and Yôgā Nārasiṃha. There is also a big figure of Kēśava probably belonging to some other temple.

32. The image of Pārvati is about four feet high including the pedestal. A tiled roof structure by the side of the main temple contains an image of Vīrabhadra.

33. The temple seems to have been an elaborate one originally and to have had its flourishing days, as indicated by the huge car lying in pieces in front of it.

34. Dēvanūr is one of the most important villages in the Kadur Taluk and is a Railway Station on the M. S. M. Railway between Arsikere and Kadur. The Sanskrit name of the village is *Surapura* or *Gīrōṇapūra* while in the inscriptions it is called Lakṣmī Nārāyaṇapura. The *Sthalapurāṇa*, a copy of which is available in the village, traces it to Arjuna, the hero of the Mahabharata War, as other *Sthalapurāṇas* do with a view to give hoary appearance to any sacred place.

35. This is said to be the birth-place of the famous Kannada poet Lakṣmīśa, the author of Jaimini Bhārata and some scholars maintain that Rudrabhaṭṭa, author of Jagannātha Vijaya also belonged to this place. A tablet in the memory of Lakṣmīśa in the English Language is recently put up within the precincts of the Lakṣmī-kānta temple. This temple is a pretty big one and of some architectural merit. It faces the east and consists of a *Garbhagriha*, *Sukhanāsi*, *Navaranga*, *Mukhamantapa* and a Verandah. The *Mukhamantapa* consists of eighteen *ankaṣas*. There are two entrances to the temple; one to the east which is the main gateway and the other to the south. A covered Verandah runs all along the compound wall.

36. The main image in the *Garbhagriha* is about five feet high including the pedestal and the *prabhāvali* or nimbus, and holds lotus and mace in the back hands and conch and discus in the front hands. The shrine of the goddess is to the right of the main shrine with a mantapa in front. The goddess is about four feet high and holds lotuses in her two back hands while the two front hands are in the *abhaya* and *varada* poses. A car festival is held every year in the month of *Vaiśākha*.

37. Of the three inscriptions that are found in the temple, the earliest is that which stands by the side of the South Gate dated Śaka year 1440 and refers to some endowment granted for the maintenance of a perpetual lamp in the temple.

38. The temple is a Muzrai Institution enjoying Inam lands to the extent of about twenty-five acres. The monument stands in need of urgent repairs. The wall on the east side has fallen down. It appears that the building was repaired in 1907 at a cost of Rs. 1,900. The *Mahādvāra* has no shutters and also requires touching up here and there. It is stated that the amount sanctioned by Government for celebrating the *Kṛttikōtsava* festival every year is accumulating unutilized in the Treasury.

39. The Siddhēśvara temple situated at the northern end of the village is another important structure in the village. It is the earliest and also the best of the temples there from an architectural point of view. It is a pretty neat temple after the Doḍḍa-gaddavalli style. It consists of a *Garbhagriha*, *Sukhanāsi*, *Navaranga*, and *Mukhamantapa*. The *Mukhamantapa* is apparently a later structure in the Hoysala style, some of the pillars of which are elaborately carved. One of these carved pillars closely resembles a pillar seen in the *Navaranga* of the Bêlūr temple in outline and workmanship. The fine inscription stone (Kadur Taluk 12, E. C. VI) which forms part of the wall to the left of the *Navaranga* states that the temple was built in Śaka year 1156, i.e., A.D. 1234. The temple stands in need of urgent repairs, the whole building being leaky. The villagers are willing to pay a portion of the cost.

40. There are several other smaller temples in the village which are not worth noticing. There is a temple dedicated to Banāśankari and its devotees, of whom there are about twelve families in the village, have recently constructed a neat little temple to keep the processional image of the deity. Chauḍēśvariamma is the Dravidian goddess of the village.

41. A small beautiful image of Yôgā Nārasiṃha said to have been found in the bed of the tank is kept in front of the school building.

42. Kabali is a small village three miles to the north-west of Dēvanūr. It is called Kabbali in inscriptions. The Sômēśvara temple here is a neat little structure of three cells. It consists of three *Garbhagrihas*, a *Sukhanāsi* and a *Navaranga*. The entrance is on the south side while the

Garbhagrihas are on the west, north, and east sides. The *Sukhanāsi* is attached to the West cell and the other two cells are open having no cross walls separating them from the *Navaranga*. The western cell contains the *Linga*. The eastern cell contains an image of *Sūrya*. The northern cell is now empty but must have had an image of *Vishṇu*, as indicated by the figure of *Garuḍa* carved on the pedestal.

43. On either side of the *Sukhanāsi* doorway, which is adorned with perforated screens, there are two elegantly carved niches which are, however, empty at present. They perhaps contained the images of *Gaṇapati* and *Malūshāsura-mardini*. A mutilated figure of the latter is still lying in the *Navaranga*. The *Saptamātrikas* or seven mothers are placed against the south wall of the *Navaranga*. The doorway of the west *Garbhagriha* is beautifully carved. *Gajāsura-mardana* is carved on the lintel and *Dvārapālakas* are standing on either side. Only the west cell has got a tower over it with pleasing and well proportioned parts. The ceilings are all deep and crisp in outline. There are traces to show that the temple had a porch in front of the entrance.

44. The *Sūrya Nārāyaṇa* image is about five feet high and stands on a pedestal one foot high. The *prabhāvali* behind the image has small images representing the first twelve of the twenty four forms of *Vishṇu*. The image has two hands holding a lotus in each hand. The lotus in the left hand is broken.

45. *Brahmasamudra* is a small village at a distance of about 10 miles from Kadur on the Kadur-Chikmagalur Road. One big inscription stone (Kadur Taluk 51) which stands in front of the *Iśvara* temple in the village has got the following explanation for the name of the village.

"vipravargada Vēdadhvanighōshav Iśabhavanam bhūitram dvijar ratnam ādudarim Brahmasamudravemba pesarāyṭu"

The village is called *Brahmasamudra*; for the sound of the Vedic recitation is the noise of the ocean, the temple of *Śiva* is its ship and the *Brāhmins* are its gems.

It is also called *Lakshmī Nārāyaṇapura* in some inscriptions.

46. There are two temples in the village, one *Śiva* temple and the other *Vishṇu* temple. From the same inscription referred to above it is seen that the God *Iśvara* in the temple is called *Nākanāthēśvara* and was set up by one *Nāka*, *Sarvādhikāri* and Chief Minister of King *Nārasimha* in the year A.D. 1169. According to another inscription (Kadur Taluk 66) the *Vishṇu* temple was constructed three years later by *Āchi Rāja*, another *Sarvādhikāri* under the same king.

47. The *Nākanāthēśvara* temple is completely gone, only a small room with a tiled roof now standing in its place. Two fine *Dvārapālakas* are the only relics now remaining of the original structure. A metallic figure of *Pārvati* is also placed inside the temple. A *Lingāyet* is said to be the *archak* here. It is stated that jewels of this temple worth about Rs. 2,000 are in the possession of one *Maraḷu Siddiah* of the village and that he is not giving them for use in the temple.

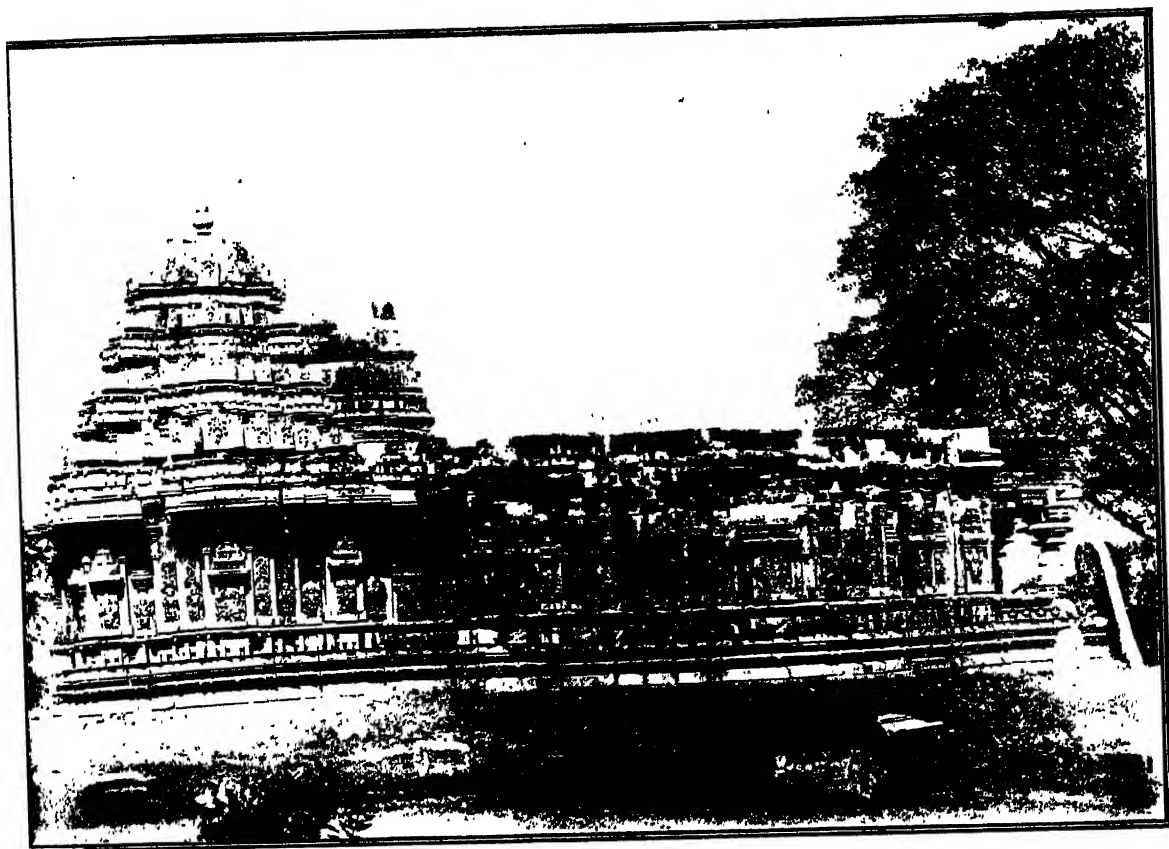
48. The *Vishṇu* temple in the village dedicated to *Nārāyaṇa* is the better preserved of the two and is called *Lakshmī Nārāyaṇa* temple in inscriptions. It is a neat little structure of considerable architectural merit. It consists of a *Garbhagriha*, *Sukhanāsi*, *Navaranga* and a Porch. The temple faces the east. All the ceilings in the temple are deep and very artistically executed. They are all very crisp in outline as if carved only yesterday. Some of the designs in the ceilings are quite new and ingenious.

49. The most beautiful piece of carving is that on the lintel of the *Sukhanāsi* doorway, which contains an image of *Lakshmī Nārāyaṇa* attended by angels, demigods and musicians. Big *makaras* with *Varuṇa* on their back are carved on either side. The workmanship of this piece of carving is superb and equals that of *Tāṇḍavēśvara* friezes met with in the *Hoysalesvara* temple at Halebīd.

50. The image inside the *Garbhagriha* is very beautiful. Its height is about six feet and it stands on a pedestal about two feet high. The image holds lotus and mace in the back hands and discus and conch in the front hands. It is flanked by *Śrīdēvi* and *Bhūdēvi* and *Chouri*-bearers by their side. *Garuḍa* is carved on the pedestal.

The following images are found in the *Navaranga*; *Vēṇugōpāla*, *Yōga Nārasimha*, *Gaṇapati* and *Saptamātrikas*. All of them are very good examples of *Hoysala* art.

51. The tower is of brick and looks like a later addition. It is learnt that service in the temple has stopped for the past twenty years.



KESAVA TEMPLE AT HONNAVARA, SIDE VIEW.

4886



KESAVA TEMPLE AT HONNAVARA, BACK VIEW.

52. Sômapura in the Tarikere Taluk was visited next. This is a village in the midst of a forest on the bank of the Bhadrâ about eight miles to the west of Tarikere. Rangênahalli on the Tarikere-Koppa Tramway is the nearest Station, from where the temple is about three miles. In an inscription which is near the temple, this place is called Halasûr (Tarikere Taluk 3). This seems to be a place of great sanctity and attracts thousands of people during the time of the car festival annually held on the first day in the bright fortnight of Pushya.

53. The temple is dedicated to Sômêśvara and consists of a *Garbhagriha*, *Sukhanâsi*, *Navaranga* and a *Mukhamantapa*. The *Navaranga* has an entrance on the North wall and has a Porch on that side. Another doorway on the West side opens into the *Mukhamantapa*. The pillars in the *Navaranga* are elegantly carved. The pillars of the *Mukhamantapa*, however, show a transitional stage between the Dravidian and Hoysala styles; The combination of these two styles is very pleasing here. The *Sukhanâsi* doorway has got perforated screens. On either side of it two rude niches are constructed in brick and mud. In one of these an image of Gaṇapati is placed and in the other an image of Subrahmanya is kept. A small room is formed in the *Mukhamantapa* by mud walls in which figures of Kâlabhairava and Vîrabhadra are enshrined.

54. The pedestal on which the Vîrabhadra stands does not belong to it, as can be seen by the seven horses and a charioteer carved on it.

55. The shrine of the goddess is very simple and is stated to be a recent addition. It is still incomplete. The tower of the temple is of brick and mortar after the Dodgad-davalli style.

56. A new inscription on a pillar to the right of the *Sukhanâsi* doorway was discovered. This is dated 1253 A.D. and records the gift of a *Gadyâṇa* to the god Sômêśvara. The name of the donor is not visible.

57. The most interesting feature in the temple is the Sômêśvara Linga in the *Garbhagriha*. Unlike all other Lingas this one has an elliptic hole in it about 2"×3" through which a seated figure with three heads and four hands can be distinctly seen. This image is stated in the *Sthalapurâna* to represent the Trimurtis; Brahma, Viṣṇu, and Śiva. A tiny bull is seen sitting near the foot of the image.

58. While making a search for inscriptions in Belur Taluk a visit was paid to the Kêśava temple at Belur. Information was received of the existence of a metallic image of the celebrated Viṣṇuvardhana of the Hoysala dynasty (A.D. 1111-1141) under the safe custody of the Archaks who for some reason or other were unwilling to bring the image to the public eye. Archak Muttu Bhatta was liberal-minded enough to show the party the image. The services of Mr. Srinivasa Joyis, a local photographer were secured and a photo was taken of the image. The image is about a foot and a half in height standing on a pedestal. The hair is wound into a knot behind the head (Not visible in the photo). This is a Vaishṇavite custom. It is not however positively known whether Viṣṇuvardhana kept his hair in such a style. The figure is highly adorned with earrings, necklaces and ornaments. A sheathed sword is suspended from the girdle on the left side and a dagger on the right side. On the image, discus, conch and certain lines and circles are drawn on the palm of the hand, fingers and legs indicating great fortune. These are not visible in the photo. See illustration in plate No. XII.

(ii) PRESERVATION OF MONUMENTS.

59. The chief event of the year is the passing of the Ancient Monuments Preservation Act which received the assent of His Highness the Maharaja on the 9th July 1925. This Act has been in force in British India for the past twenty years and its introduction into the State was repeatedly urged by the department year after year. Definite proposals for the working of the Act have been submitted to Government for orders.

60. Inspection Reports from the Revenue Sub-Division Officers in respect of the following monuments were received during the year.

Cenotaph at Bangalore.

Narasimhasvâmi Temple at Sibi.

Kîrti Nârayaṇa temple at Heragu.

Bûchêśvara temple at Koravangala.
 Siva temple at Hire Nallur.
 Sômêśvara temple at Sômapur.
 Lakshmî Narasimha temple at Bhadrâvati.
 Fort walls of Honnâli, Channagiri and Kavalêdurga.

It is hoped that, in pursuance of the Standing Orders of Government reiterated in para 5 of the Government Review on the Report for the year 1924, all Revenue Sub Division Officers will not fail to visit each and every monument within their jurisdiction at least once a year and make a report of its condition to this department.

61. Estimates for repairing the following monuments for the amounts noted against each were received for approval during the year and were returned to the Executive Engineers concerned.

	Rs.
Maddagiri Fort wall	55
Mallêśvara temple at Midigesî	100
Venkaṭaramaṇasvami temple at Midigesî	95
Channigarâya temple at Aralaguppe	80
Gangâdharêśvara temple at Turuvêkere	70
Lakshmi Narasimha temple at Vighnasante	750
Kêśava temple at Hâranhaḷli	600
Tippu Sultan's Tomb or Gumbaz at Seringapatam	663
Lakshmîkântasvâmi temple at Dêvanûr	510
Jumma Masjid at Sira	538
Mallik Rihan Darga at Sira	360
Jain Basti at Heggere	723
Ardharâmêśvara temple at Kelsi	} 125
Tablet on the site of Sivappa Naik's Fort at Nagar	
Îśvara temple at Arsikere	95

62. The Saumya Kêśava temple at Nâgamangala was surveyed last year and certain urgent repairs that were found necessary were brought to the notice of the Muzrai Department. As a result of this an estimate for Rs. 2,600 was received in this Office and was returned duly countersigned.

63. An estimate for Rs. 1,830 for the repairs of the Tripurântakêśvara temple at Belgâmi, Shikârpur taluk, was received from the Deputy Commissioner, Shimoga, and was forwarded to Government for sanction. This is an instance to show how rapidly a monument is likely to deteriorate if timely repairs are not promptly executed. This monument which could have been set right within a sum of Rs. 100 in 1914 was estimated to cost Rs. 582 two years later and now demands no less than Rs. 1,830.

64. The Hariharêśvara temple at Harihar is a Major Muzrai institution and one of the I class monuments. It is a temple still in service and in a tolerably good condition. It has got ample funds at its credit. The *Mukhamantapa* and the shrine of the goddess stood in need of repairs and on the recommendation of this department repairs to the extent of Rs. 274 were carried out last year. This year the Sub-Division Officer reported that the monument had not been maintained in a neat condition. This fact has been brought to the notice of the Muzrai Commissioner.

65. The Sub-Division Officer, Chitaldrug, brought to the notice of this department that of the two famous Edicts of Asoka, one at the Jâṭinga Râmêśvara Temple and the other on the Brahmagiri Hill, in the Molakâlmuru taluk, the clearer and better preserved Edict at Brahmagiri had no watchman while for the almost totally blurred Edict at the Jâṭinga Râmêśvara Temple, the *archak* of that temple was paid Rs. 6 to watch the monument. He stated that there were a number of Jain and other temples at the foot of the Brahmagiri Hill and a good two-storied Bungalow on its top. He recommended that a watchman on Rs. 7 be appointed temporarily to watch the Brahmagiri Edict until the demise of the present *archak* after which only one watchman might be appointed for looking after both. A recommendation has been sent up to Government accordingly.

66. Mr. B. Subba Rao of Bangalore desired to effect certain improvements to the Gaṇapati temple situated within the Fort walls of the Bangalore City and as the latter is an Ancient Monument, the President, Bangalore City Municipal Council, referred the matter to this Office. As the alterations proposed were very trivial the permission sought for was accorded.

67. The Amildar, Channapatna taluk, wanted some definite information about the life and achievements of Syed Ibrâhim whose tomb is found in the Channapatna town. Syed Ibrâhim was a commandant under Tipu Sultan in charge of the English prisoners at Bangalore in the years 1784-1785. As he was very kind to the prisoners and did much to ameliorate their condition while in captivity, a mausoleum was erected over his tomb by Lord Clive with a view to perpetuate his memory. This information was furnished to the Amildar.

68. During the tour of His Highness the Maharaja in the Bâgepalli taluk of the Kolar district during the year under report, the villagers of Devaragudipalli prayed for the construction of a tower over the Mahâdvâra of the Sri Venkâṭaramanasvâmi temple situated in their village. The Deputy Commissioner wrote to this department for expert opinion as to whether the suggestion of the devotees was feasible or not. The place was visited in October 1925 and the existing structure carefully examined.

69. Dêvaragudipalli is about two miles to the east of Bâgepalli. It is a small village containing only a few houses. The temple is dedicated to Venkâṭaramanasvâmi and is stated to attract thousands of people during the festival which annually takes place in the month of Vaiśâkha. The temple covers an extensive ground. The temple proper consists of a *Garbhagriha*, *Sukhanâsi* and *Navaranga* and is situated in the midst of a cloistered courtyard measuring about 180'×140'. In front of this temple and at a distance of about fifteen feet an open *mantapa* 42'×32' is situated.

70. Figures are carved here and there on the outer walls of the temple. The following are the most important ones in order: Beginning from the left side of the *Navaranga* doorway; Râma and Lakshmaṇa; Vêṇugôpâla; Varâha with Lakshmi on his lap; Trivikrama; A figure with a beard, long coat, and *Kammarband*, holding an umbrella and carrying a bundle on the shoulder; a King seated on the dais with a female attendant; Kâlingamardana; Anjanêya; Nârasimha; Garuḍa; Ranganâtha; Nârasimha slaying Hiranyakasipu; Lakshmi Nârasimha; Sarasvati; A Vishṇu figure with discus and conch in the back hands, the front right hand being in the *Abhaya* pose and the front left resting on the knee; two fighting monkeys; Lakshmi Nârâyana and a warrior with a dagger.

71. The entrance *mantapa* which is on the east face of the court-yard measures 33'—10"×23'—4", and consists of a passage 10'—6" wide in the centre and pials 3'—10" high on either side. The cross wall of the courtyard runs across the structure dividing it at a third of its depth and is joined by the end walls built on the pials. The pillars supporting the roof on the pials are each 1½ foot square. The height of the *mantapa* is 15'—10" from the ground floor to the top of the terrace. The structure as it now stands seems to have been originally constructed as a *mantapa* pure and simple. The arrangement of the pillars and the walls and the comparative thinness of the latter go to prove that there was no intention on the part of the builder to add a tower over it. The foundation consequently cannot sustain any additional load. If a tower has to be built the existing superstructure should be demolished and rebuilt with strong foundations and solid masonry wall. This fact was reported to the Deputy Commissioner.

72. The question of repairs to the Varadarâjasvâmi temple at Hebbûr, Tumkur taluk, having come up for consideration, the Deputy Commissioner referred the matter to this department for opinion. The temple was visited in January 1926. It is a small structure in the early Vijayanagar style consisting of a *Garbhagriha*, *Sukhanâsi*, *Navaranga* with a Verandah all round. There are two rooms on either side of the *Sukhanâsi*. The left room which is empty opens into the *Sukhanâsi* and was perhaps used for keeping temple articles. The right room opens into the *Navaranga* and has the figure of the goddess.

73. The image of Varadarâja is about two feet high and stands on a pedestal about two feet high. The figure holds conch and discus in the back hands while in the front left hand there is a mace. The front right hand is in the *Abhaya* pose. The Goddess is sitting holding lotuses in the back hands, the front hands being in the *Abhaya* and *Varada* poses.

74. The temple is fit to be included as a II class monument, but is too far decayed to merit any heavy expenditure. The Deputy Commissioner was informed of this.

75. As directed in Government order No. E. 1256—Edn. 57-24-32, dated the 27th September 1925, the historic monuments situated at Nagar in the Shimoga district

were visited. These consist of the ruins of the celebrated Sivappa Nâik's hill fort and the Durbar Hall outside the fort walls. The former is situated to the south of the present Travellers' Bungalow and the latter to the east of the same. Within the hill fort there is erected a stone slab with an inscription indicating the site of Sivappa Nâik's Palace and the duration of the rule of his descendants.

76. The Durbar Hall outside the fort is entirely in ruins, there remaining only three walls of the central room opening to the Verandah in front of the building. The building seems to have covered an extensive ground measuring 84×36 yards divided into four portions:—(1) a hall measuring about 15×36 yards opening into (2) a *Totti* 30×20 yards with covered platforms on all the four sides, of which the eastern and the western measure 11×36 yards each and the northern and the southern platforms 8×30 yards each. The *Totti* is 3 feet deep and well paved with chiselled stone slabs on all the four sides. The western platform does not seem to have had a door to the west direct. It seems to have had a passage to the north side of the western platform leading into a passage east to west with a gate called *Didḍibāgahu* to the north of the building as in the old palace in Mysore. The front portion of the Durbar hall seems to have consisted of three rooms (1) 6×17 yards (2) 5×17 yards and (3) 25×17 yards all opening into the Verandah measuring 10×36 yards in front of the building. The open space in front of the Verandah measures 11×36 yards. As the outer wall stretching north to south of the central room made of brick-like laterite stones measures $3\frac{1}{2}$ feet and that extending east to west $2\frac{1}{2}$ feet, the building seems to have had an upper storey for holding Darbar during the Dasara and other occasions.

77. After the conquest of Virammâji, the last lady member of the Naik dynasty by Hyder Ali in 1763, the fort and the Darbar hall seem to have fallen into ill-repair and to have been occupied by English troops at the commencement of the 18th century after the fall of Tipu Sultan in A. D. 1799, as indicated by the inscriptions dated 1802, 1804, 1806 on the stone-slabs over the five graves in a cemetery to the north east of the Darbar hall. This occupation seems to have continued till 1878 as indicated by an inscription dated 1877 on a slab stone on the grave of one Auttuchy Anniah, "the beloved wife of E. Manual, 2nd class Hospital Assistant, who departed this life on the First May 1878, aged about 22." This grave is situated in the hinder-most portion of the building itself together with some three or four graves side by side.

78. During the stay of English troops in Nagar, the central room of the Darbar hall seems to have been converted into a Roman Catholic Chapel, as indicated by a bell suspended to a cross-beam with an inscription to the effect "By a sinner, 1st, December 1887." Owing to the fall of the roof or for some other reason, a new thatched house measuring 20×20 feet seems to have been built later on south-west in front of the building and it is now used for the congregation of the Catholic flock of Nagar for prayer and other religious purposes. It is unfortunate that the Catholic missionaries should have selected the site of a historical monument among other sites readily available there for their Chapel and their Cemetery.

79. As regards their preservation the following recommendations were made to the Government:—

With regard to the fort walls, nothing more is required except the prevention of any wanton mischief from the inhabitants of Nagar.

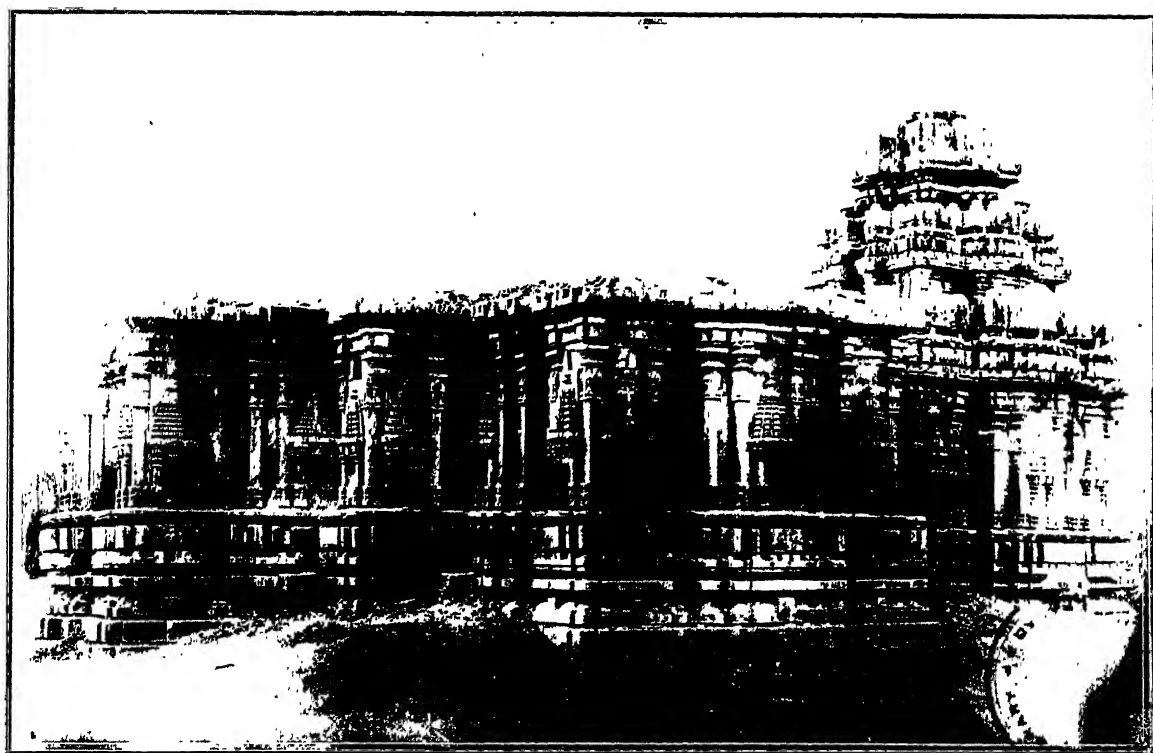
As regards the Durbar Hall, it may not be possible to remove the cemetery from that place without wounding the religious sentiment of the Mission. The Chapel, however, can be shifted to a better place well suited for the extension of the building. A fence with iron railings may be put round the site of the Durbar Hall and a stone slab with the following inscription may be fixed at the entrance of the site. "This is the site of the Durbar Hall of Sivappa Nâik and his successors, 1645-1763."

80. A series of ponds called "The Seven reservoirs of water" situated in the same town were also visited. They are well preserved and the surroundings are kept clean and neat by the watchman appointed for the purpose.



SOMESVARA TEMPLE AT KABALI, FRONT VIEW.

4886



SOMESVARA TEMPLE AT KABALI, BACK VIEW.

(iii.) MANUSCRIPTS AND PRINTED BOOKS.

(1) *A Greek farce with Old Kannaḍa passages.*

2nd Century A. D.

81. So far back as 1899, excavations were carried out at the instance of Biblical Archæological association at Oxyrhynchus in Egypt and a large find of papyri was made. Bernard P. Grenfell and Arthur S. Hunt with the assistance of several scholars edited and published in 1903 the second century texts of this find with translation and critical notes in English in their Third Volume entitled "The Oxyrhynchus Papyri Part III". Among the new classical fragments contained in the Papyri is found a Greek Farce with some passages in an unknown language. The word "Malpinaik" used in the play in the sense of "a chief of Malpi" a harbour near Udipi in South Canara goes to show that Malpi in the West Coast is the scene of the play.

82. From the tenor of the dialogue in the play it appears that a Greek lady called Charition fell into the hands of the king of this region. With a view to get her released a party of the Greeks arrives at this place and after making the king and his party drunk with wine effects its escape with Charition.

83. The characters of the play are (1) Charition, a Greek lady, denoted by A who may be regarded as the heroine of the Drama. Whatever might be the language which is made use of along with Greek in the play, she seems to be familiar with it so as to carry on conversation with the king of the country and his party; (2) the king of the country, called Basileus, who seems to be familiar with elements of the Greek tongue; (3) the buffoon B, a Greek personality, who, being a fresh arrival, is ignorant of the king's language and imitates it only to provoke the people; (4) C, the brother of the Greek lady; (5) D, the Captain of the ship, brought thither to take away Charition; (6) F, a Greek personality, (7 & 8) G. & H, two more Greek characters acquainted with the king's language; and (9) the party of the king denoted by the word "All".

74. The language of the play is mainly Greek coupled with a few passages in the language of the king of the country. What the second language is can be indisputably determined from the few words the sense of which is easily ascertained from the context or from their explanatory Greek sentences immediately following. In line 210, for example, the buffoon says addressing Charition "will you then to the river Psolichus" To this the lady replies "As you like". From this it may be presumed that she started for the river. Whereupon the women followers of the king denoted by "all" say "Minei" which in Kanarese means "bath". By using the word "minei" (—mīṇa) the women followers seem to say that Charition was going to the river for a bath. Again in Line 39 Col. ii, the women followers say "Ai arminthi" which in Kanarese means "well, who has bathed (in the river)". As the buffoon says immediately after this "They also have run away to the Psolichus" the expression (ārmindai) may be taken to mean that with the exception of those who have already bathed, the rest may go to the river with the lady. From this it is also clear that lady Charition was attended upon by a body-guard of women.

Again in Lines 59, 61, and 64 are found the words *brathis*, *brathi*, and *bradis* which C interprets to the buffoon as meaning "let us draw lots for the shares". If these words are to be taken to mean drawing lots for shares they must be taken to be the contracted forms of *bere+athisu* (= *bēre+ādisu*), *bere+athi*—(*bēre+ādi*), and *bere+adis*—(*bēre+ādisu*). Of these the first and the last words are the same and mean "cause each to play separately". The second means "play separately". The play referred to here is no other than dice-play. The word *paktei* used in Line 62 seems to be a contracted form of *Paḡaḍe*, a Kanarese word meaning dice.

85. Attention may be drawn here to the interpretation given by Dr. Hultsch to the word "bradis" (J. R. A. S. 1904, P. 399). Taking into consideration the translation of this word made in the Greek language by C to the buffoon, Dr. Hultsch took the word "bradis" to be a contracted form of the Kannaḍa words "bēre ādisu" meaning "cause them to play separately".

Again "pomēnsi" is a modification of "ponnenisi" which means in Kannaḍa "having counted the gold". Thus if allowance is made for the omission, mutilation, and elision of vowels made intentionally in some places and owing to ignorance and inability to correctly pronounce the foreign words in other places and also for the errors committed by successive scribes in copying the piece, and if the correct forms

are thus guessed and inferred from what is meant to be expressed by the speakers, we can assure ourselves that the language to which the words, *mīna* (bath), *mīndai* (bathed) and *pagade* (dice) belong can be no other than Kannada. As an instance of how unrecognisably a literary passage of a language can be deformed, when it passes into the hands of a scribe not acquainted with that language, can be quoted a corrupt Kannada literary passage from a North Indian copy of Sonadeva's "Abhilashitārtha Chintāmani" copied by a Marata scribe in the Devanāgarī script and preserved in the manuscript library of the Dekhan College, and now transferred to the Library of the Bhandarkar Research Institute, Poona. The passage in its corrupt form runs as follows :—

"Kaustubha ruchiyantim nrikaradolukeh
nugilapone rayavidyuch chhaviya
viyan nire palarnjipa suragusu pari
vrinda hemagige Vishnurvadida charami."

The correct form of this passage is as follows :—

"Kaustubharuchiyum tannayurasthala
dol'karamadulke mugilolnere vidyuchchhaviyantire
ranjipanachyuta nemagige Vishnu bēdida varamam."

- Here (1) *ruchian* is written for *ruchiyum*.
(2) *timnrikaradolukeh* for *tannayurasthaladol'karamadulke*.
(3) *nugilaponeraya* for *mugilolnere*.
(4) *chhaviyaviyan nire* for *chhaviyantire*.
(5) *palarnjipa* for *ranjipa*.
(6) *hemagige* for *nemagige*.
(7) *rvadida* for *bēdida*.
(8) *charami* for *varamam*.

The meaning of the passage is this :—

The infallible Vishnu, who shone like a flash of lightning on the body of a dark-blue cloud, while the Kaustubha gem was shining on his breast, may grant us the boon prayed for.

Looking at the corrupt form or the above passage, no one acquainted with Kannada language can say that it is Kannada and that it conveys the meaning given above. Nor is it possible for any one to make any sense out of the corrupt form in any other language, unless a Sanskrit Pandit familiar with the etymological skill shown in interpreting alliterative Sanskrit verses tries to force some sense into the passage. No such etymological speculation is indulged in suggesting probable correct forms and in interpreting the passages in accordance with the history of the people of those days. With this belief an attempt is made here to interpret as far as possible the Kannada passages and words found in the Greek Farce.

86. The main points on which the play is based are (1) the payment of *terage* or *teramāna*, ransom for the release of the Greek lady ; (2) the play of *Paktei* or *pagade* to determine the shares due to each of the Indian chiefs and (3) *pāna*, drinking of wine given to the party in order to render them unconscious. The other Kannada passages found in the play are more or less explanatory of these three important points. So far as the interpretation of the main points is concerned, I presume that my interpretation is right. But with regard to the meaning of subsidiary passages, other interpretations in keeping with the main points may be possible.

87. The plot seems to have been based upon an historical fact of a Greek lady called Charition falling for reasons unknown into the hands of the king or kings (Indon promoi-L. 90 Col. iii) of Malpi near Udipi and of the arrival at this place at some later date of a Greek party to effect her release by paying some ransom (*Terage* or *Teramāna*, Lines 70-73 Col. ii) as mentioned in the play. The plot seems to consist of an arrangement made by the Greeks for a feast with plenty of wine (*habbe*—*habbede*—*habbada ede*, Line 82 Col. iii) given to the Indian chiefs before departure and of their escape with the lady after making the king and his people fully drunk.

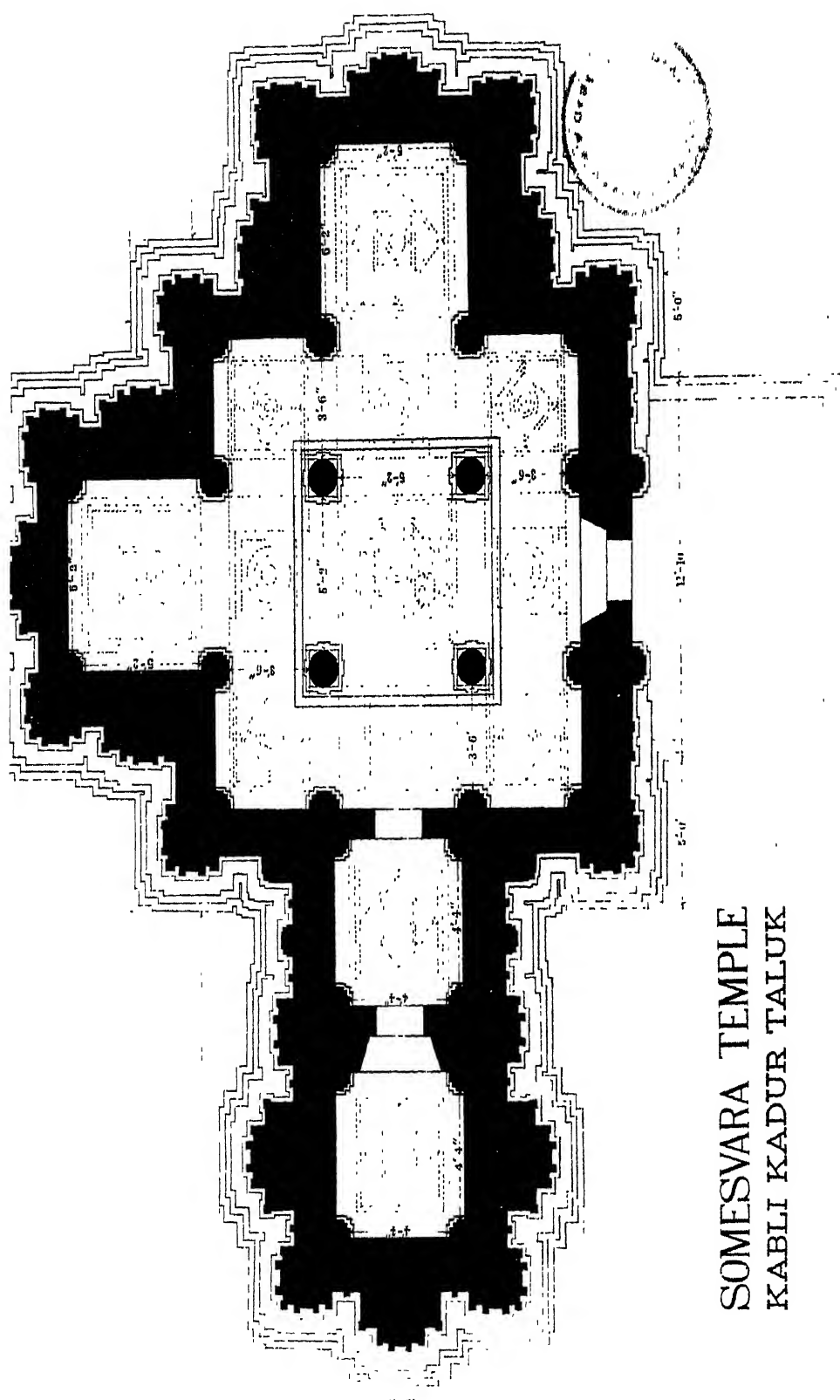
88. The whole piece consisting of the editors' English translation of the Greek portion and transliteration in Roman characters of the Kannada passages is here reproduced with a tentative rendering of old Kannada in modern Kannada and its probable interpretation :—

F. Lady Charition, rejoice with me at my escape !

A. Great are the gods.

B. What gods, fool (?) (1)

(1) Observe the insulting word used by the buffoon : What gods, Hindu or Greek ?



SOMESVARA TEMPLE
KABLI KADUR TALUK

GROUND PLAN

- A. Cease, fellow.
 F. Wait for me here and I will go and bring the ship to anchor.
 A. Go ; for see, here come their women from the chase.
 B. Oh ! What huge bows they have !
 A woman. Kraunou⁽²⁾
 Another. Lalle⁽³⁾
 Another. Laitaliana Lalle⁽⁴⁾
 Another. Kotakos anab. iosara⁽⁵⁾
 B. Hail !
 All. Laspathia⁽⁶⁾
 B. Ah ! Lady, help !
 A. Alemaka⁽⁷⁾
 All. Aleraka⁽⁸⁾
 B. By Athena, there is no (harm) from us.
 A. Wretch, they took you for an enemy and nearly shot you.
 B. I am always in misfortune. Will you then.....to the river
 Psolichus^{(9)?}
 A. As you like. (Drums).
 All. Minei⁽¹⁰⁾
 F. Lady Charition, I see the wind is rising, so that we may cross the Indian
 Ocean and escape. So enter and fetch your property, and if you
 can, carry off one of the offerings to the Goddess.
 A. Prudence, fellow ! Those in need of salvation must not accompany
 their petitions to the gods with sacrilege. For how will the gods
 listen to men, who try to win mercy with wickedness ?
 B. Don't you touch ; I will fetch it.
 F. Fetch your own things then.
 A. I do not need them either, but only to see my father's face.
 F. Enter then ; and do you serve them.....and give them their
 wine strong, for here they come.
 B. I think they are the daughters of swine : these too I will get rid of
 (Drums.....).
 All. Ai arminthi (Drums)⁽¹¹⁾
 B. They also have run away to the Psolichus.
 C. Yes ; but let us get ready, if we are to escape.
 B. Lady Charition, get ready, if you can take under your arm one of the
 offerings to the goddess.
 A. Hush ! Those in need of salvation must not accompany their petitions
 to the gods with sacrilege. For how will they listen to the prayers
 of those who are about to gain mercy by wickedness ? The property
 of the goddess must remain sacred.
 B. Don't you touch ; I will carry it.
 A. Don't be silly, but if they come serve them the wine neat.
 B. But if they will not drink it so ?
 C. Fool, in these regions wine is not for sale. Consequently if they get
 hold of this kind of thing, they will drink it neat against their will (?)
 B. I'll serve them lees and all.
 C. Here they come having bathed with.....(Drums).
 King. Brathis⁽¹²⁾
 All. Brathis.

(2) Karevano? Does he call ?

(3) Lalle. (He is) coaxing.

(4) Leennuta, le ennuta lalle-he is coaxing by saying (le and le,) a word usually used in addressing a woman.

(5) Koḷagūsina bayva sara, an insulting word of the buffoon to the maiden (Koḷagūsu, evidently the Greek lady.)

(6) Lēsu baḷia, well, beat him.

(7) & (8) Allemmakka, not, my sister. She says " It is not an insulting sound, my sister ".

(9) Start, then.

(10) Mīna? for bath?

(11) Ai ār mindai,=who has bathed (among you), meaning that those who have not bathed may follow her to the river.

(12) Bēre āthisu = bēre āḷisu, cause them to play at dice, each separately. The casting of a die is to ascertain whether the player should have his share of feast or gold or not.

- B. What do they say ?
 C. Let us draw lots for the shares, he says.
 B. Yes, let us.
 King. Stoukepairomellokoroke⁽¹³⁾
 B. Back, accused wretch !⁽¹⁴⁾
 King. Brathie (Drums)⁽¹⁵⁾ Bere konzei damun petrekio⁽¹⁶⁾
 paktei kortames here ialer o de pomenzi petrekio⁽¹⁷⁾
 damut kinze paxei zebes lolo bia bradis kottos⁽¹⁸⁾
 All. Kottos.
 B. May you be kicked by ' Kottos.'
 King. Zopit (Drums)⁽¹⁹⁾
 B. What do they say?
 C. Give them a drink, quick.
 B. Are you afraid to speak then ? Hail, thou whose days prosper !
 (Drums).
 King. Zeisoukormosedé (Drums)⁽²⁰⁾
 B. Ah ! Not if I know it.
 C. It is watery ; put in some wine (Much drumming)
 G. Skalmakata bapteiragoumi ⁽²¹⁾ ⁽²²⁾
 H. Tougoummi ⁽²³⁾ nekelekethro⁽²⁴⁾
 G. Eitou belle trachoupteragoumi⁽²⁵⁾
 B. Ah ! None of your disgusting ways ! Stop !
 (Drums) Ah ! What are you doing ?
 H. Trachountermana⁽²⁶⁾
 G. Boullitikaloumbai⁽²⁷⁾ platagoulda bi.....⁽²⁸⁾
 B. Apuleukasar (drums)⁽²⁹⁾
 King. Chorbonorbothorba⁽³⁰⁾
 toumionaxiz⁽³¹⁾ despit platagoulda bi.....⁽³²⁾

(13) Toyige pâyiro mellogarakke, for the boiled pulses, rush and for the purpose of getting the sauce. As the eighteenth Greek letter sigma is usually prefixed to words beginning with a consonant, especially before m and t, here sigma is prefixed to T in touke. This explains the word skal instead of Kal in Line 70 Col (ii) See Liddell and Scott's Greek-English Lexicon.

(14) The buffoon is provoked at the rush of the party.

(15) Bere, athi, = bêre, âîi, play separately.

(16) Bêre konîu hoida mun bêtirêkeyo ? = why do you cringe, before it is separately poured to you!

(17) Pagaîeya kôrutam îsu bêre ellarâîe ponnenîsi bêtirêkeyo ? = Though you have been hoping this much through casting the die each after counting the gold at stake, why do you still cringe ?

(18) Tamutake enîsi pagaîeya îse besadolavia bêre âîîsu kottu ôsur Cause each of them to play, each having counted his own (share) and each casting the die loved for odd (number) and chop off the whole (of sauce).

The omission and elision of vowels and change of consonants requires no explanation. This is entirely due to the difficulty of pronunciation of Kannada words by the Greeks.

Pakte=pagaîe.

Paske or pakse, pakte, pagaîe,

Since ξ-sk according to Liddell and Scott and sigma was sometimes changed into t, as prasso into pratto. (Manual of Comparative Philology by Giles, P. 115).

(19) Hô bittu=Oh it fell. The king means that the die fell with odd number, when he cast it.

(20) Hoyisikol môsade, have it poured into your vessel by cheating.

(21) Kal makâ tâ, bâ,=O Son, come and give the wine (Kal).

(22) Opputerake avam î.

For the ransom agreed upon, give them (wine).

(23) Toyige avam î.=Give them (wine) along with the boiled pulse. The plural number here indicates the number of drams.

(24) nî kêlêke ettiro=You ask them why. Raise up (your cups).

(25) Âyito belle trâska opputerake avam î. Is it over ? then the white wine ; give them (wine) for the ransom agreed upon.

Here ξ is equivalent for sk: See Liddell and Scott's Greek-English Lexicon P. 1596.

(26) Trâskavun teramâna-wine is the ransom.

Trâskavum=drâkshavum

(27) Bâ oîitu îkal umbai=Come ; you drink this good wine.

(28) Pâl (=bâl) îaguldapai=you get life.

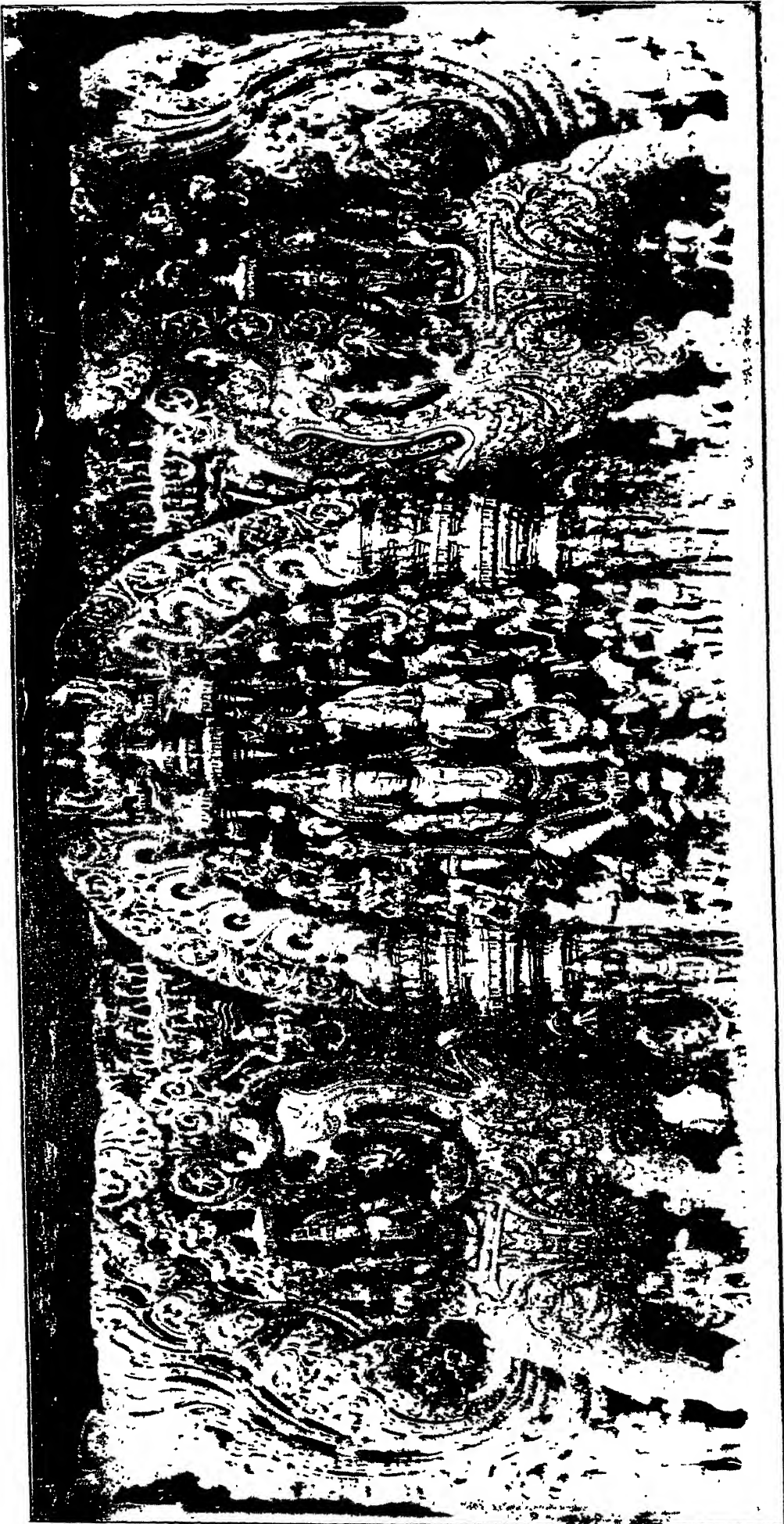
Mr. L. Rice, retired Director of Archaeology in Mysore suggests that platagoulda may be a Greek word meaning ' to clap hands.'

(29) Â pulî kasar=This is the sour sediment of the wine.

(30) Kôruvon orvan dorevon=One who desires will appear.

(31) Tâvamîvon=he will give you a place.

(32) Axih dêsa biîtu bâî taguldapai=having left the country of Axih (Oxyrhynchus) you will get life.



LAKSHMINARAYANA TEMPLE AT BRAHMASAMUDRA, FIJILI.

-
- seo sarachis⁽³³⁾ (Drums) oradosatur⁽³⁴⁾
 Ouamesare⁽³⁵⁾ sumpsaradara ei ia da.....⁽³⁶⁾
 B. Martha marithouma edmaimai maitho
 thamouna martha marithouma (Drums.)⁽³⁷⁾
tun⁽³⁸⁾
 King. Malpiniak ouroukougoubi karako.....ra⁽³⁹⁾
 All. Aba⁽⁴⁰⁾
 King. Zabede⁽⁴¹⁾ za biligidoumba⁽⁴²⁾
 All. Aba oun.
 King. Pan our bretikatemam ouam bre thououeni⁽⁴³⁾
 All. Panoumbretikate manouam bretou oueni
 Parakoum bretikate ma noum bret ouou eni⁽⁴⁴⁾
 olusadizaparda piskou piskate man⁽⁴⁵⁾ arei man
 ridaou⁽⁴⁶⁾ oupatei:.....a.⁽⁴⁷⁾ (Five drummings).
 King. A boundless barbaric dance I lead, O goddess moon.
 With wild measure and barbaric step ;
 Ye Indian chiefs, bring the drum of mystic sound.
 The frenzied Seric step (Much drumming and beating)
 All. Orkis.⁽⁴⁸⁾
 B. What do they say again ?
 C. He says, dance.
 B. Just like living men. (Drums).
 C. Throw him down and bind him with the sacred girdles (Much drumming.
 Finale).
 B. They are now heavy with drink.
 C. Good ; Charition, come out here.
 A. Come, brother quickly ; is all ready ?
 C. Yes all : the boat is at anchor close by ;
 Why do you linger? Helmsman, I bid you bring the ship alongside
 here at once.
 D. Wait till I give him the word.
 B. Are you talking again, you bungler?
 let us leave him outside to kiss the ship's bottom.
 C. Are you all aboard?
 All. Aboard.
 A. O. unhappy me ! A great trembling seizes my wretched body. Be
 propitious, lady goddess !
 Save thy hand-maiden !

-
- (33) Śiva sarakisu=O, Śiva, bestow care on us.
 (34) Oldu ose tōr=Kindly show love to us.
 (35) Oumesare. This is obscure. There seems to be a village called Sômêśvara near Malpi.
 (36) Sumpsarada âra aida=Go to the river of the place called Sumpsara or Umpsara. The Greek word Psolichus signifying the name of a river seems to be a contraction of Sumpsaradâru, the river of Sumpsara.
 (37) This is obscure. Mr. Bhaskarananda Saltore, a Mangalorian friend of mine, says that these words are uttered by the buffoon imitating the sounds of the drums.
 The following meaning is also suggested by him. Mardam aridevu ; mâyada maime ; mâyada adan unna ; mardam aridevamma.—We learnt a medicine ; this is the power of Mâya ; Eat this of Mâya ; We learnt medicine. But I doubt it.
 (38) Tun, an imitation of the sound of drums.
 (39) Malpinâik avara avvage karaduko! =O Malpinâik, Chief of Malpi ; the rest is obscure.
 The repetition of ouka, etc., is due to wine.
 (40) Aba-abba : a word of exclamation.
 (41) Habbeje—Habbada e!e—the dish of a feast.
 (42) Habbeje idan unbâ—Come, eat this for a dish of a feast.
 (43) Pânavan bère ettikkade mânavan bère ettau avve n!—Without the distribution of drink to us separately, you divide shares of ransom (mâna), O madam.
 (44) Parakeyam bère ettikkade mânavam bère ettau avve n!—without setting side our blessings you divide shares of ransom, O madam.
 (45) Olisade irpara tappisikol oppisikkute emman.—unable as we are to win your regard, you may go away with our free consent.
 (46) Âr emmannar—Who are there like ourselves ?
 (47) Idu oppite.—is this to your satisfaction ?
 (48) Oragisu—support him (the king). This seems to have been said when the king was stumbling due to intoxication. This word C seems to have mistaken for a Greek word of almost similar pronunciation and interpreted it to mean “Dance.”

89. Glossary of Kannaḍa words occurring in the Greek farce.

NOTE 2.—Kraunou—*Karevano*: interrogative form of future tense of third Person singular of the root *kare*, to call.

Do 3.—*ialle*—coaxing, caressing, love; cp. *lallenātu*.

Do 4.—*lailianta lalle*—used for *lēnnuta lēnnuti lalle*. Here *lā* is a particle used in addressing females. *ennuta*, imperfect participle of the root *en*, to say.

Do 5.—*kotakos anab iosara* used for *Koḍayūsina bayra sara*. *Koḍayūsū* is a virgin.

bayva, present participle of the root *bay*—to insult. *sara*—*svara*—voice, sound.

Do 6.—*laspattia* used for *lēsu, baḍiya, lēsu*—well. *baḍia*, imperative singular form of the root *baḍi*, to beat.

Do 7 & 8.—*alemmaka* used for *allemmakka*—*alla*—*emma*+*akka*, no, our sister. *alla*+*emma*—*allemma*. Here the final vowel *a* in *alla* is dropped in contact with the vowel *e* in *emma*. By the same rule *emma*+*akka*—*emmakka*.

Do 10.—*minei* used for *mīṇa ay*, is it (for) bath? *mīṇa*, noun form of the root *mī*, to bathe. *ay* or *ai* is an expletive.

Do 11.—*ai arminthi* used for *ay ār minday*; Oh! who has bathed? *ār*—who? *minday*, second person singular indicative form of the past tense of the root *mī*, to bathe.

Do 12 & 15.—*brathis* and *brathie* used for *bēre ḍḍisu* and *bēre ḍḍi* respectively; *bēre*—separately; *ḍḍu*, second person imperative singular of the root *ḍḍu*, to play. *ḍḍisu*, second person imperative singular causal form of the root *ḍḍu*.

Do 13.—*stoukepairi mellokoraka* used for *toyige pāyiro mellōgarake*, *toyige*—for boiled pulse; *pāyiro*, second person imperative plural form of the root *pāy*, to rush. *mellōgarake*—for the sauce (dative singular)

Do 16.—*bēre konzei damun petrekio* used for *bēre koṇḍu hoyyuda mun bētirākeyo*. *Koṇḍu*, past participle of the root *koḷ*, to take. *hoyyuda*, negative participle of the root *hoy*, to pour out. *mun*—before.

The same cause that changed *p* into *h* in later Kannaḍa may be presumed to have effected the change of Kan. *p* into *z* in the pronunciation of the Greeks.

Do 17. Kannaḍa form *pagaḍeya kōrutam isu bēre ellarāḍe ponnayisi bētir ākeyo*.

pagaḍeya, accusative singular of *pagaḍe*—dice. *Kōrutam*, present participle of the root *kōru*, to desire, hope. *isu*—this much. *ellar*—all persons. *ḍḍe*, having played, from the root *ḍḍu*, to play. *pon*—gold. *enisi*—having counted, from the root *enisu*, to count. *bētir*, past plural of the root *bē* to beg with an humble pitiable voice. *ākeyo*—*ēke*+*o*. *ēke*—why. *O*, an expletive.

Do 18.—Kannaḍa form—*tammutake enisi pagaḍeya ise besadolaniya bēre ḍḍisu kottās*. *tammutake*—to yours. For the form *tammutu* see “*Saḍlamaniḍarpāna Sūtra* 148.” *ise*—*isu*+*e*, this much. *besadolaniya*—*besada*+*olaniya*. *besada* of the odd number. *olaniya*, accusative singular of *olavi*, love, from the root *ol*, to love. cp *Saḍlamaniḍarpāna*, *Sūtra* 209. *kottu*—chop off; *osu*—all.

Do 19.—*Zopit* used for *hō biḷdattu*. *hō*, an interjection. *biḷ dattu* past, singular of the root *biḷ*.

Do 20.—*Zeisoukormosedē* used for *hoyisikoḷ*—get poured. *mōsade*—by deceit.

Do 21.—*skalmakataba* used for *kaḷ maga tā. bā kaḷ* accusative singular. *maga*, son, vocative case. *tā, bā*—second Person imperative singulars of the roots *tar*, to bring, *bar*, to come.

Do 22.—Kannaḍa form—*oppūterakavami—oppūterake+avam+ī*; *oppūterake* is the compound form of *oppida terake*—to the ransom agreed upon, from the root *oppu*, to agree to; *avam*—them. *ī*, second person imperative singular of *i*, to give.

Do 23.—Kannaḍa form *toygavami—toyge+avam+ī*: *toyge*, dative singular of *toy*, boiled pulses, *avam*—them, *ī*—give.

Do 24.—Kannaḍa form—*ninkēl ēke ettirō. nīn*—you. *kēl*—second person imperative singular of the root *kēl*, to ask. *ēke*—why, *ettirō*—raise up, second person plural imperative of the root *ettu*, to raise.

Do 25.—Kannaḍa form *āyito beḷdrāksha oppūterake avam ī. āyito*—is it over. *beḷdrāksha*—white wine. For the rest see Note 22.

Do 26.—Kannaḍa form *drākshavum teramāna. drāksharum*, wine also; *teramāna*, payment or ransom from the root *teru*—to pay.

Do 27.—Kannaḍa form *bā oḷḷitkaḷumbai—bā+oḷḷitu+ikaḷ+umbai*. *bā*—come. *oḷḷitu*—well (adverb); *ikaḷ*—this wine, *umbai*—You will drink from the root *uṇ*, to eat.

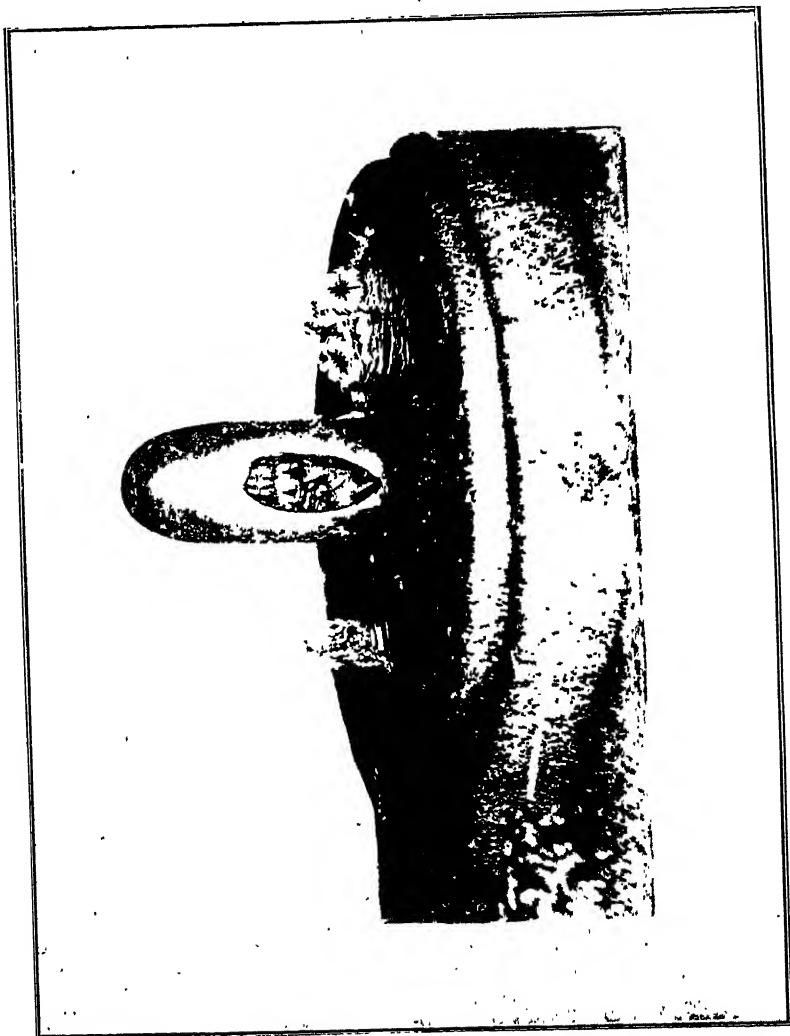
Do 28.—Kannaḍa form *bāl taguḷdapai. bāl*, life, accusative singular. *taguḷdapai*, second person singular present of the root *taguḷ*, to be in contact with, to enter into.

Do 29.—Kannaḍa form *ā puli kasar : ā*, particle indicating wonder. *puli*—sour. *kasar*—sediment.

Do 30.—Kannaḍa form *kōruvon orvan dorevon. kōruvon*—one who desires, from the root *kōru*, to desire, to long for. *orvan*—one (masculine singular). *dorevon*, will be forthcoming, from the root *dore*, to obtain.

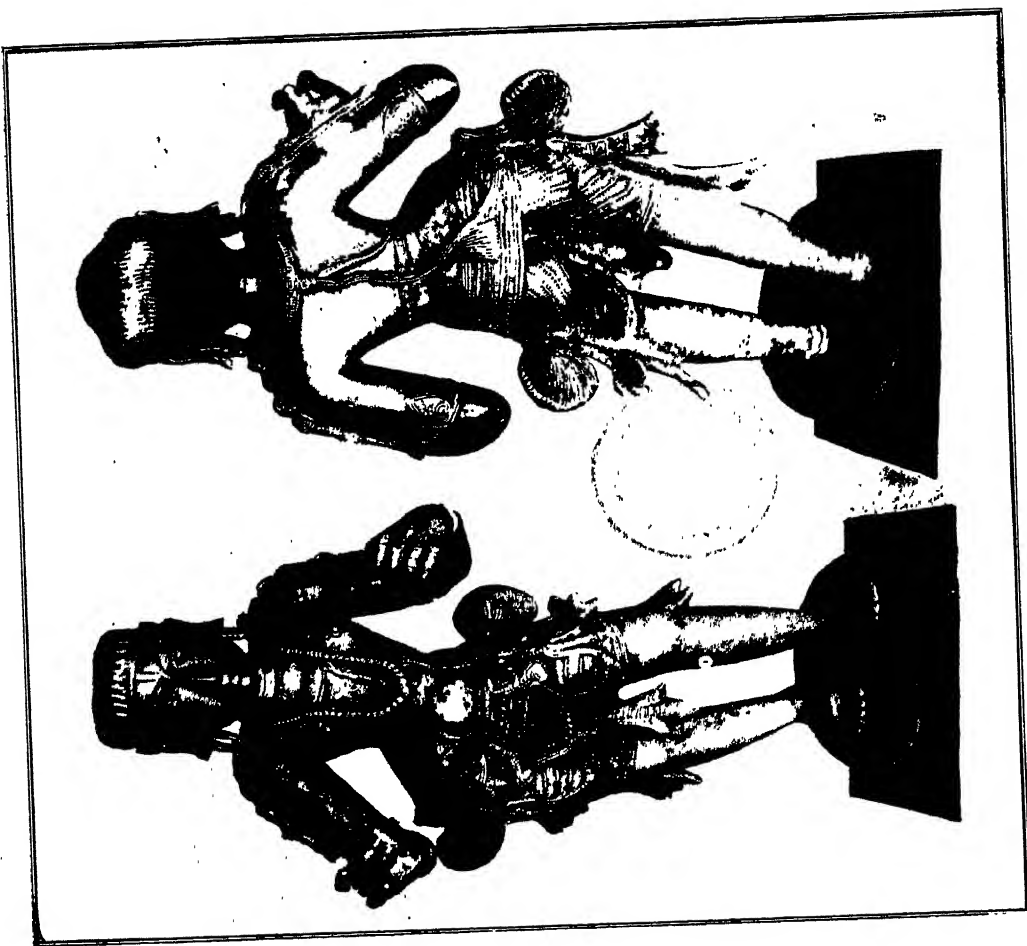
Do 31.—Kannaḍa form *tāvamivon ; tāvam*—a place, accusative sing. *ivon*—will give, third person future singular of *i*, to give.

Do 32.—Kannaḍa form. *Āriḥ dēṣabiṭṭu—dēṣavam + biṭṭu*, having left the country. *bāḷtaguḷdapai*. See under Note 28.



SOMESVARA TEMPLE AT SOMPURA, LINGA.

Mysore Archaeological Survey.



METALIC STATUE OF VISHNUVARDHANA IN CHENNAKESAVA TEMPLE AT BELURI

- NOTE 33.—Kannaḍa form *Śiva sarakisu*. *Śiva*=O, *Śiva*. *sarakisu*=take care of, second person imperative singular of the verb *sarakisu* formed from the noun *saraku*=care cp *sarakugoḷ*.
- Do 34.—Kannaḍa form. *oldoṣetōr*=*Oldu*+*oṣetōr*. *oldu*=having loved from the root *ol*, to love *oṣetōr*=*oṣe*+*tōr*, show love. *oṣe*, love is used both as a noun and a verb.
- Do 36.—Kannaḍa form. *Sumpsaradāra eyda*. *Sumpsaradāra*=*Sumpsarada*+*āra*. *Sumpsarada* of Sumpsara, named Sumpsara : *āra* river, accusative singular from the noun *āru*=river. Tamil *āru*, river : *eyda*=go to, second person singular imperative form of the root *eydu*, to attain, to go to.
- Do 39.—Kannaḍa form *Malpināyak avaravege kareḍukoḷ Malpināyak*, vocative case, *avaravege*=*avara*, their. *avvege*=to mother. *kareḍukoḷ*=catch hold of, send for. second person singular imperative form of the root *karc* to call.
- Do 41.—Kannaḍa form. *habbeḍe*=*habbada*+*eḍe*. *habbada*=of a feast; *eḍe*=a dish.
- Do 42.—Kannaḍa form. *habbeḍegiduṇbā*=*habbeḍege*+*iduṇ*+*bā*, × *habbeḍege*=*habbada*+*eḍege*; for the dish of a feast. *iduṇ-ida*+*uṇ-ida*—this accusative singular *uṇ*=eat, imperative singular second person. *bā*=come, imperative singular, second person.
- Do 43.—Kannaḍa form. *pānavam bērettikkade mānavam bērettavve nī (n)*. *pānavam*=drink, accusative singular. *bērettikkade*=*bēre*+*ettikkade*, *bēre*=separately, apart. *ettikkade* not having distributed, from the verb *ettikku*=*ettu*+*ikkku*, to set apart; to give; *mānavam*=ransom cp *teramāna*, accusative singular; *bērettavve*. *bērettu*, set apart, second person singular, imperative of the root *bērettu*=*bēre*+*ettu*. *avve*, vocative case—O, maḍam : *nī*=*nīn*—you (singular).
- Do 44.—Kannaḍa form.—*paraḱeyam bērettikkade mānavam berettavve nī (n)*. *paraḱeyam*=blessings; acc. singular of *paraḱe*. For the rest vide note above.
- Do 45.—Kannaḍa form. *olisade+irpara+tappisikoḷ+oppisi+ikkute+emman*. *olisade*=without loving, negative participle root of *ol*, to love. *irpara*, objective plural meaning those who are. *tappisikoḷ*, escape, second person singular, imperative of root *tappisikoḷ*, to escape.
oppisi=having persuaded us, from the root *oppisu*, to persuade. *ikkute*=having left behind. *emman*=us, pronoun. First person plural, objective case.
- Do 46.—*areimanr-ār+emmannar*. *ār*=who. *emmannar*=that are like us.
- Do 47.—Kannaḍa form. *idu+oppite*. *idu*=this. *oppite*=is it satisfactory?—from the root *oppu*=to satisfy.
- Do 48.—*orkis-oragisu*—to make one lean upon, to support. second person singular, imperative form of the root *oragisu*.

90. The Purport of the Greek Farce.

One of the women forming the king's party asks another whether the buffoon is calling. Another woman replies that he is coaxing her. A third woman adds that he is not only coaxing but also addressing her by using the word 'le' 'le' which is however a vulgar term of address. Accordingly, a fourth woman says that the word is an insult to koḍagūsu, the Greek lady. Meanwhile the buffoon uses the word, 'charite, hail' which the Indian women mistake for his coaxing call to Charition whose Indian name seems to have been 'Chaireite or Chāremma.' (Line 16, col i). This along with his use of the vulgar term 'le' irritates the women-folk. Forthwith they take up their bows and arrows to shoot him saying "well, strike him". The buffoon is frightened and appeals to Charition for help. Accordingly she interferes saying that he was not insulting. The women-folk draw the attention of each other among themselves by repeating the phrase 'not, my elder sister'. Then the buffoon asks the lady to go to the river Psolichus for being ready to escape, as previously arranged. She starts and the king's women-folk consider that she is going to the river for a bath (mīna) and ask such among themselves as have not yet bathed to accompany the lady to the river. Meanwhile one of the Greeks asks the lady to carry off some of the jewels of the Hindu Goddess whom she seems to have feigned to be worshipping in order to escape from the overtures of the king for marriage. She refuses to take any of the jewels of the Goddess and says that her seeing her father's face is dearer to her than the jewelry of the Goddess. Now the Captain of the ship draws attention of the buffoon to the approaching party of the king and asks him whether he will take up the task of serving them wine to make them drunk and senseless so as to give the Greeks an opportunity to escape unscathed. The buffoon consents and hopes to wait for the departure of all the women of the second batch also (daughters of swine) to the river. But he doubts whether the Indians would ever drink such a thing as wine, though as C says it is rare in India.

Meanwhile the king and his party assemble on the spot after taking their bath with a view to take up their respective shares as determined by, casting the

dice (Pakte—pagade) marked with odd and even numbers, any odd number (Besa) being taken as a sign for winning the share. Accordingly the king asks the buffoon to cause the chiefs to cast the dice to determine their respective shares and tells the chiefs to go for their refreshment (Mellôgara). But the chiefs hurry on for their shares without casting the die and receive a rebuff from the buffoon. The king intervenes and remonstrates with them for their hurry to take up the share before it is duly allotted (Hoyyada mun) and asks them why they impatiently cringed for their shares, though they had hoped to win their shares by casting the dice, each declaring the amount of his due (Ponnenisi) and tells the buffoon, to cause each of the chiefs to cast the dice, regarding the odd number as a sign for success. Then the king's party ask the buffoon to go on with his work and the buffoon not understanding their speech insults them in Greek, by saying that they might receive a kick from Kottos. Immediately the king throws the dice and seeing their fall with an odd number says "Ho bit—bıldattu—fell", thereby claiming his share. But failing to understand what the king said, the buffoon asks C to explain it to him. C, however, tells the buffoon to quickly give them wine without caring to interpret the king's speech. And the buffoon asks him whether he was afraid to interpret it and proceeds to serve them wine, by exclaiming "Hail thou whose days prosper".

Being now interrupted from their proceeding to cast the dice and take up their shares the king and his party go to partake of the wine readily brought before them. The king tells his party that so far as wine is concerned there is no allotment of a fixed quantity and that therefore they may avail themselves of any quantity of wine, even by deception (môsade). But the buffoon who seems to have been somehow or other familiar with the word *môsa* says that he will be careful so as not to be deceived.

Immediately the buffoon serves the wine. But seeing its diluted appearance, C tells the buffoon to give them strong wine, while G. says to the buffoon to give them wine as a kind of ransom agreed upon. (Terake avam i and trūkavim teramâna).

Neither the king nor his party seem to have caught the meaning of what G. & H. said. But the buffoon who was in the conspiracy seems to have caught the significance of it and being disgusted with their careless talk, asked them to stop their talk, warning them of its danger. Still being perhaps sure of the effects of wine on the king and his party H. goes on saying that wine is the ransom. But G. however diverts the attention of the king by telling him to drink wine and prosper (bâl tagulâpai) and the buffoon says that he is ready to give even the sour sediment of wine contained at the bottom of the vessel.

Though the king promised to release the Greek lady by taking ransom, he exhibits now, perhaps due to the effects of wine, his love to Charition by saying that a man, i.e., himself who desires to have her is at her disposal and asks whether she will like to prosper in his country after she has long left Oxyrhyncus. He appeals to Malpinâik and Sêo to make the lady return from the river. The king's speech here is incoherent, due to the drinking of wine and is obscure.

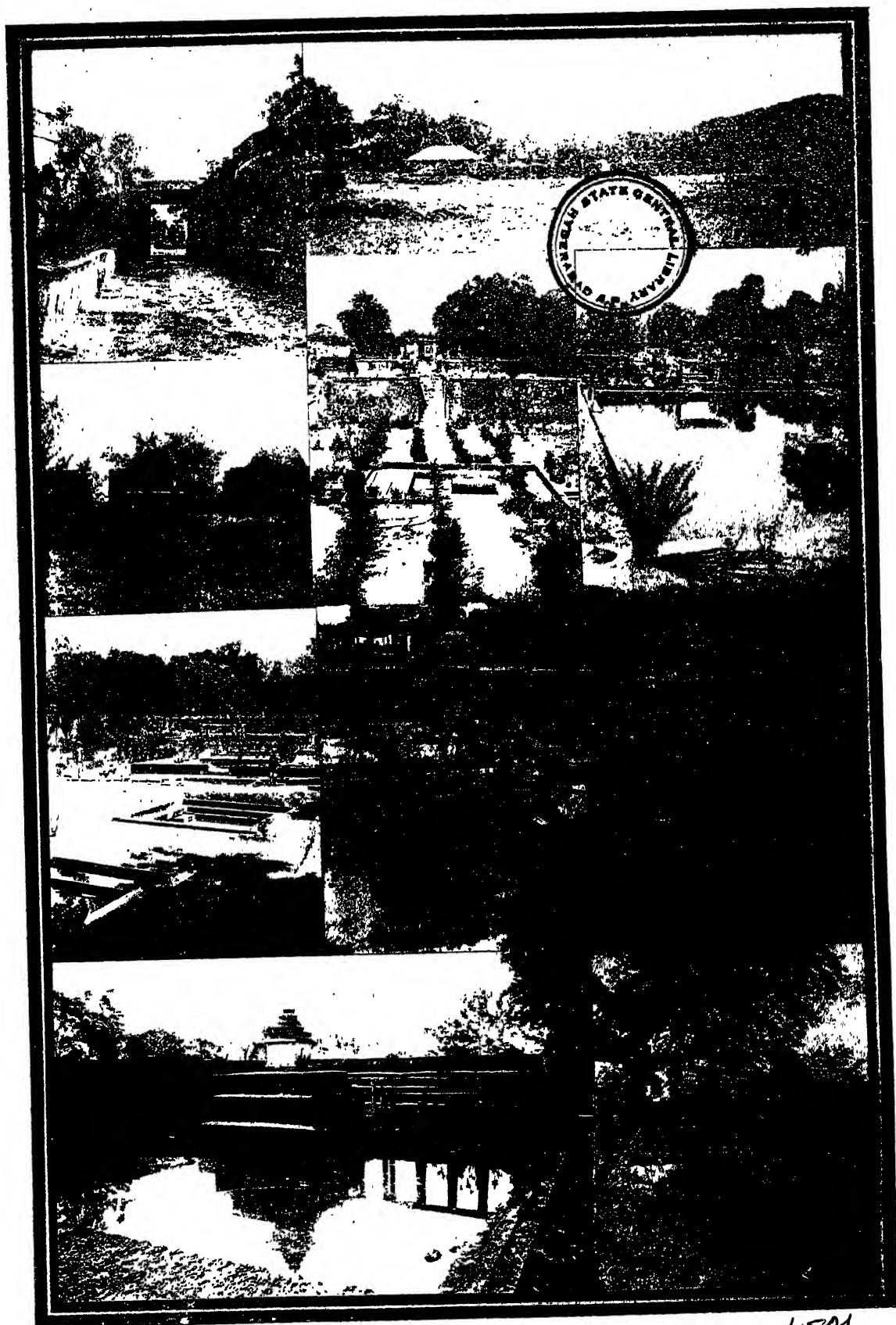
The king at last talks to himself thinking of the lady who is gone to the temple and asks her to divide at least the ransom though she has neither distributed the wine nor received the blessings of the chiefs by distributing the ransom and says that as he has failed to win her regard, she may leave him behind and depart, obtaining his free consent.

Then the Indians fully drunk begin to dance with their heads reeling. At this juncture the Greeks take to their legs and embark on their ship in the river.

91. A distinguished savant of the Mysore University interprets the farce as follows.—

Two points are clear.—(1) The Greek party have crossed the Indian ocean and landed on the coast and they plan to rescue the lady. They had escaped being wrecked in a storm or more probably captured by pirates but they had some escapade. (2) They planned to make the Indian king and his followers drunk and then to carry away the lady.

Of the Greeks the four most prominent characters are the lady, (A), her brother (C), the buffoon (B) and the captain of the ship (D). The lady and her brother know the country, the language, and manners of the people. Whether her brother had come in the vessel is not certain, but it is probable.



- 4896
1. GATE WAY OF THE HILL FORT OF SIVAPPA NAIK
 2. DARBAR HALL OF SIVAPPA NAIK.
 3. WATCH TOWER ON THE HILL FORT.
 - 4, 5, 6, 7 AND 8. THE SEVEN PONDS OR DEVAGANGA NEAR NAGAR, SHIMOGA.
 9. POND AT MAHANTU MATT.
 10. STONE ELEPHANTS AT THE ENTRANCE OF THE POND AT MAHANTU MATT NEAR ANANTA-PUR, SHIMOGA DISTRICT.

The scene opens with a visit of the captain of the vessel to the lady in front of the temple of the Moon-goddess. Before this the Greeks had probably seen the king and talked about the lady's release. But this is not certain. One batch of women armed with bows (and arrows) is coming in from the chase; the king and the Indian chiefs have already returned from the chase and gone to bathe in the river Psolichus and the lady and her brother are expecting them back.

The buffoon is seen by the party of women and excites their hostility. The lady saves him. These women evidently had not seen him before. The buffoon manages to send the party of women away to the Psolichus. The captain asks the lady to enter the temple and bring away one of the offerings (jewellery) to the goddess, but the lady condemns this as a sacrilege.

At this time another party of women arrive from the hunt; they are also sent away to the Psolichus for a bath.

Now the lady enters the temple to make ready for the escape; it being arranged that on the return of the king's party from the bath, the buffoon is to serve the wine neat and strong. "(Do you serve them ?)—" addressed to the buffoon.

It should be noted that from this point onward, i.e., all through the feasting and drinking the lady keeps herself aloof in the temple, where she was a hand-maiden of the goddess. The lady enters the temple immediately after saying, "(they come, serve them the wine neat)".

Now appear the king and the Indian chiefs. The king's first utterance is "Brathis," and the Chiefs repeat "Brathis". If this is Kannada speech, (and the previous use of "Minei" "Ai arminthei" by the Indian women establishes this as highly probable), this "Brathis" may stand for "bêre âdisu" meaning cause each to play separately, i.e., "let each play" or as the lady's brother explained to the buffoon.—"let us draw lots for the shares." Thus after the chase and the bath in the river comes the dice-playing. But shares of what? The word 'pomenzi' seems to stand for 'pornenisi' (Having counted the gold) and in that case some gold was at stake. If this is correct, was it the usual stake? One suggestion is that it was ransom money for the lady and had been offered by the Greek party (or the lady's brother). In that case, we can see 'terage' in 'oupteraçauimi' and 'termana' in 'trachountermana' both terage and teramâna in Kannada standing for ransom. But the objection to this view is, that if they had brought gold for ransom, the Greek party would certainly refer to it in the conversation about the booty (the jewellery and other things the lady was asked to bring with her), but they are entirely silent both when they are plotting the escape and after the drinking scene when they are going aboard. A better interpretation would be to treat the wine itself as a sort of ransom playfully offered by the brother (it is he who says "give them a drink quick"). (H), evidently an Indian chief, says—"Tougoummi" which may stand for "Toyige avam i" give them (wine) as an addition for the sauce.

Then the passage will be constructed thus :—

G. Skalmakatabaptiragoumi : ("O son, come and give the wine," this is addressed to the buffoon).

H. Tougoummi : give (wine) as an addition for the sauce.

G. Eitobelle trachoupteraçauimi : (it is over,—now the white wine—give them wine as a ransom agreed upon).

(Here they fall upon the wine).

B. Ah! none of your disgusting ways. Stop! ah! what are you doing?

H. Trachountermana (wine is the ransom) : 'don't you see wine is a ransom.' (Jokingly said or to induce the Greek to pour the wine).

It may be noted here that they used sauce and some dish along with the wine. The word Zabede may be taken for 'habbede' (a dish). There seems to be a reference to sauce in the word 'melloçarake'. The phrase 'Zopit' may be taken for 'hō hittu' it fell' (referring to the throw of dice).

The buffoon's words, 'Martha, marithouma, etc., may be only an imitation of the sound of the drum, as suggested by Mr. Bhaskaranda Saltore. The king's speech in Greek "A boundless barbaric dance I lead? O goddess moon," would seem to show that the king could speak Greek. But probably the king actually spoke in the Indian

language, and the speech as we have it is only a Greek rendering for the benefit of the audience at the Greek theatre. Various reasons may be urged in favour of this view. The king was addressing the Indian chiefs, who could not possibly follow this high-flown Greek verse; neither could the king himself be equal to this composition. The words 'barbaric' 'Selene' (for Goddess moon) 'Indian chiefs' would be explicable in a Greek rendering of the king's own native speech, but would be very inappropriate in the mouth of an Indian king addressing tribal chiefs under him. This is further confirmed by the fact that the buffoon immediately asks what do they all say again? (Here they must include the 'king and 'all') and the lady's brother who could follow Kannada replies, —'He says dance' when 'he' must refer to the king. And this question and answer would be quite out of place, if the king had spoken in Greek.

It is after this when the king and the chiefs are heavy with drink, and the king is thrown down, that the lady's brother calls her out of the temple good Charition, come out here.

And the lady is anxious to go aboard. "Come, brother, quickly. " "is all ready" And the brother answers. "Yes, all. " "The boat is at anchor close by. " There is no reference to the gold of the lady's ransom, just as there is none to any jewellery of the temple. If these had been there, or were being taken away, there would be bound to be a reference. The stage play for the purpose of the audience would make this necessary, evidently there as was no gold for ransom.

If the Greeks' gold had been counted or spread out before, it must have been collected before the departure of the Greeks. Nothing was done. There was a playful talk of the wine as a sort of ransom for the lady, that was all. It may be noted that the lady calls herself a hand-maiden of the goddess (evidently the moon goddess of the temple.) She had probably attached herself as a sort of vestal virgin and was in custody of the temple offerings and this might have been a sanctuary which protected her honour. She is very grateful to the goddess for this protection. She longs to see her father's face, and she is not only affectionate but honourable and pious. It is not clear whether the brother came with the party in the vessel, or had stayed on in the country after the lady's—capture. But the buffoon had come in the ship, and the captain must have somehow bungled and got into a scrape perhaps with pirates or when landing on the coast. And the buffoon calls him a bungler.

As regards the women's conversation beginning 'Kraunou' it is to be noticed that in first draft in Col. 1 :—

We have the Captain saying—rejoice with me, etc.,
the brother—"lalei ba.....referring to talking or prattling
perhaps of the buffoon,
ther z (an Indian)—leanda,
then—a line omitted, perhaps something said by the buffoon, pointing to,
'autas' 'these women'.
This must have been an insulting gesture (the buffoon calls the women later on, 'daughters of swine').

The women here wanted to shoot (this was acted on the stage).

Then comes 'alemmaka' probably said by Charition, meaning—'Not so, he is our man.'

This first draft was replaced by the more elaborate passage in the text as we have it.

Now in this text—we have first the buffoon saying 'What huge bows they have?'

Here he must have pointed to the women (autas' as in the first draft) with some gesture.

One woman noticing this says—Kraunou, Does he call?

Another woman—Lalle-he caresses. (i.e., she mistakes it for a caressing, gesture.) Here 'lalle' in Kannada means 'caresses'. The only difficulty about this interpretation is that 'lalle' and "le, le" would then be Sanskritic like Pāṇini (if it means drink).

Another woman—Laitaliana lalle- (i.e., he caresses, by saying 'le', 'le').

Now the buffoon may have in addition to the gesture, with which he pointed to the women, actually used the Greek word 'lalei's or 'laleis' as the brother had used it the moment before, rebuking the prattling of the captain (as he rebukes the Captain in line 102 saying "laleis pali", dost thou talk or prattle again.)

And the Indian women mistook it for an insulting gesture, and for 'le, le' addressed to them. Then another woman says Kotakos (or Kouakos), etc.

Then the buffoon addresses the woman chaireite, hail.

And the women make as if to shoot or beat him ("laspattia").

Then the buffoon cries out to the lady for help.

And the lady says—alemakā, or alemmakā (as in the first draft) meaning—Not so, he is our man, i.e., no enemy, he means no harm.

(2) *The Svayambhu Purana and Fahien.*

92. The Svayambhupurāṇa is a Sthalapurāṇa in Sanskrit devoted to the description of the spread of Buddhism mixed with Śaivism in Nepāl. This work is now available complete in print. It appears to have been printed in Calcutta. As no title page is found even in the copy obtained direct from the Panjab Sanskrit Book Depot, Lahore, it cannot be said when and in what press it was printed. It is, however, stated in the colophon of the work that one Jagadguru Sagara got the transcription made in Samvat 919 (= A. D. 1798) for the peace of his departed daughter in heaven.

93. The Purāṇa contains eight chapters. In the first chapter Upagupta is represented as narrating to Aśoka, the story of the Buddha's journey to Dharmadhātu, Kālihrada, and other places, rivers and lakes in Nepāl. In the second chapter the appearance of the Svayambhulīṅga-chaitya-bhaṭṭāraka on the top of the Gōśringa-parvata and the merits realised from the worship of that līṅga are described. In the third chapter a number of Chinese pilgrims is said to have been coming to Nepāl with a view to worship the Svayambhu-līṅga not only during the reign of Parvatarāja and his preceptor Viśvabhū, but also at the time of Manjuśrī, a famous Buddhist teacher, and of King Dharmarāja. The fourth chapter narrates the story of Krakuchhanda and his pilgrimage with his disciples through various sacred places in Nepāl and also the arrival at Nepāl of a China King called Dharmakara at the time of Manjudēva known also as Manjuśrī. Dharmakara is also stated to have established himself as the King of Nepāl and to have been anointed by Manjudēva himself. The fifth chapter is devoted to the description of the merits secured from pilgrimage in Nepāl. In the sixth chapter a Chinese traveller called Prāhūṇaka and also Alpaprāhūṇaka or Young Prāhūṇaka, named also as Dharmasrī, is said to have arrived at Nepāl and resided with Manjudēva or Manjuśrī, a famous Brahmin Scholar well acquainted with Buddhist religion and philosophy. While coming to Nepāl with the desire of learning Indian arts, sciences, agriculture, and Buddhism, the traveller is said to have met Manjudēva when the latter was ploughing his field with a plough drawn by a lion and a tiger. When asked by the traveller where the Manjuśrī mountain with its god called also Manjuśrī was situated, the plougher is said to have replied that it was a part of the Himālayas and that it was very far and too much covered with snow to be approached at that time of the year. On taking him to his own house, Manjudēva, the plougher in company with his two wives called Varadā and Mōkshadā is said to have attended to his comforts and done his best to relieve him from the fatigue of his long journey. So sleepy seems to have been the traveller that night and late in the morning the next day that when he did not reply to their call in the morning the two wives of Manjuśrī are said to have regarded him as dead and said so to their husband. Manjudēva is said to have run there and succeeded after a hard struggle in arousing him. On being asked whence and why he came to Nepāl and whether the name of Manjudēva or Manjuśrī was known even in his remote native place the traveller replied that he came from China and that Manjudēva was not heard of in China but that he came to know of him as a distinguished scholar from the Sangha of Buddhist monks in the Vikrama Vihāra in Benares. His object in coming to Nepāl was to learn the Nāmasaṅgīta or the Buddhist songs in praise of the Buddha and the meaning of the Dvādaśākshara Mantra. He also wanted to collect books on the six śāstras, grammar, poetry, dictionaries, the Prajñāpāramitā, the Mahāyāna Sūtra, the Avadāna, and the Purāṇas. When talking with the Pandits assembled in the Vikrama Vihāra in Benares, he was told that after Krakuchhanda and Kanakamuni had passed to heaven, there was no one then except Manjuśrī of Nepāl who could explain the meaning of the twelve-syllabled mantra. Hence he took the trouble of coming to see him in Nepāl and requested Manjudēva to teach him the meaning. Manjuśrī taught him the Tantric cult and permitted him to go back to Benares. A few days after, Manjuśrī also went to Benares and saw the

traveller there for a second time before he left for China. The seventh chapter narrates the story of Prachandadêva, an ancient King of the Gangas. He is said to have renounced his kingdom in favour of Śaktidêva, his son and turned out a Buddha Bhikṣu under the name Śāntikara and Vajrāchārya in Nepāl.

94. In the eighth chapter we are told how Guṇakāmadêva, King of Nepāl, followed the advice of Śāntikara or Vajrāchārya and relieved the miseries of his people from a severe seven years' famine and how Narēndradêva his son, followed the instructions of Vajrāchārya and ruled over Nepāl for the good of his subjects. The advice given by Vajrāchārya is set forth in the following Verses (PP. 440-441):—

na hi drumāḥ svabhōgārtham phalanti prithivītale |
yō nyadukkhāni vijnāya siddhu bāhyaiḥ prabōdhayēt
sa ēva munisatvastho yataḥ parahitē rataḥ |
anyadukkhēna yō dukkhī yo nyaharshēna harshitah |
sa ēva jagatām īśō naranūpadharō munih |

“Never do the trees on earth bear fruit for their own enjoyment. Whoever coming to know the distress of others, awakens himself, is verily a sage, for he is bent on doing good to others. Whoever is distressed when others are distressed and pleased when others are pleased, is verily the lord of the world in human form.”

95. The principle of other-regarding seems to be the essence of Buddhism in as much as the Buddha himself is stated to have expressed. “Buddhō bhavēyam jagat hitāya.”⁽¹⁾

“The awakened one will I be for the good of the world.”

96. From Fahien's accounts of his own travels it is learnt that Manjuśrī was a celebrated Brahman teacher in the Mahāyāna Vihāra at Pāṭalipura⁽²⁾. But in the Purāṇa he is said to have been the resident of Nepāl and to have been visited by Fahien in Nepāl. If the Purāṇa can be trusted, it may be presumed that Manjuśrī was well known to and was frequently visiting the Mahāyāna Vihāra at Pāṭaliputra. As the traveller is made to say in the Purāṇa that he heard of Manjuśrī even at such a distant place as Benares, it follows that he was a reputed scholar in those days. It follows from this that the Chinese traveller called Prahūṇaka in this Purāṇa can be no other than Fahien. This is a rare instance of a Sanskrit work being devoted to the history or tradition of the arrival of a Chinese traveller in India and of the studies he made under a teacher of historical reputation. It may also be presumed that as Guṇakāmadêva and Narēndradêva, his sons, mentioned in the Purāṇa are counted among the later descendants of the Śūrya Vamśi dynasty in Nepalese Chronicles. Dharmarāja who is described in the Purāṇa as having ruled over Nepāl prior to Guṇakāmadêva was an earlier King of the same dynasty and identical with Dharmadêva, father of Mānadêva mentioned in the Nepalese inscription No. 15 (I. A. Vol. IX, PP. 163-193). According to Nepalese inscription No. 1 (I. A. Vol. IX, P. 163) the date of Mānadêva is Samvat 386, Jyêṣṭha Śukla 1 with the constellation, Rôhini.

97. This samvat is taken by Dr. Fleet and other scholars to refer to the Gupta Era, while Dr. Buhler attempted to identify it with the Vikrama Era of B. C. 56. It will presently be shown why it cannot be taken either as the Vikrama Era or as the Saka Era. Nor can it be regarded as the Gupta Vallabhi Era of A. D. 319-320, as is done by Dr. Fleet, without the risk of being involved into chronological absurdities, as will be pointed out later on. Here taking the starting point of the Gupta Era at 200 A. D., the date of Mānadêva, son of Dharmadêva, would be Samvat 386--200+386=A. D. 586. From this, it follows that Dharmadêva, father of Mānadêva must necessarily have lived in the latter part of the six century A. D. It is known from Bendall's inscription from Nepāl (I. A. XIV, P. 97) that Śivadêva I, the father of the great-grand-father of Dharmadêva, was ruling over Nepāl in Samvat 318--A. D. 518 with Amśuvarman as his Sāmanta or feudal chief under him. This precludes the necessity of any prince being anointed as King of Nepāl for twenty or thirty years prior to A. D. 518 when Manjuśrī, the teacher of Fahien, could possibly have lived. Hence no reliance can be placed on the statement of the Svayambhupurāṇa that Dharmarāja was anointed by Manjuśrī as King of Nepāl. Even after A. D. 518, Dharmadêva could be the King of Nepāl only in name in as much as Amśuvarman, feudal chief under Śivadêva up to A. D. 518 was the declared Mahārāja of Nepāl according to Nepalese

(1) Vidyānanda's Āpta-parikṣhā, P. 43.

(2) Buddhist Records of the Western World, Vol. I Introduction P. 56 and Travels of Fahien, P. 79.

inscriptions Nos. 1-7 (I. A. IX, PP. 163-193). He seems to have been succeeded by Mānadēva some time prior to Samvat 386—A. D. 586.

98. In the Nepalese inscriptions (1 to 15) there are two forms of Samvat mentioned, one in three figures and the other in two. The former is taken by Dr. Fleet to refer to the Gupta Era of A. D. 319-320 and the latter to the Harsha Era of A. D. 606-607. This interpretation not only fails to satisfy the astronomical condition mentioned in Mānadēva's inscription dated Samvat 386 but also launches us into chronological absurdities from which there can be no escape unless the theory of the starting point of the Gupta Era at 319-320 is rejected and that of A. D. 200-201 is preferred and adopted.

99. The astronomical condition mentioned in the inscription No. 1 of Mānadēva is that the moon stood in the constellation Rôhîṇî on the first lunar day of the bright half of the month Jyêshṭha of Samvat 386 the day of the inscription. According to Swamikannupillai's revised edition of Indian Ephemeris, Vol. I, Part II, the constellation of the first lunar day of the bright fortnight of the month of Jyêshṭha, A. D. 705 was Krittikâ but not Rôhîṇî.

100. Hence it follows that A.D. 705 is not the year intended by the publisher of the inscription. It has been pointed out in the Archæological Report of Mysore for 1923-24 how the Brahmin, Chinese, and Ceylonese traditions regarding the age of the early Gupta Kings and their contemporaries can more satisfactorily be explained with the epoch of A. D. 200-201 as the starting point of the Gupta Era than with Dr. Fleet's proposed period of A. D. 319-320 with which none of the traditions agrees. Accordingly taking A. D. 200 as the starting point of the Gupta Era, the date of Mānadēva, son of Dharmadēva, expressed in terms of the Gupta Era will come to $386+200$ —A. D. 586. Making use of Swamikannupillai's tables it may be verified whether the first lunar day of the bright half of the month of Jyêshṭha of A.D. 586 coincided with the constellation of Rôhîṇî. The problem can be worked as follows:—

Required the ending moment of Jyêshṭha Śukla 1, A. D. 586.

—	Week day	Month and day	Fraction of day
Mean ending moment of Jyêshṭha new Moon Tithi (Table X)	4.	April 24	·19
	..	..	·98
Duration of the first Tithi	1	1	..
	5	25	·17
	..	..	·52
	5	25	·69

Sun's Anom.	Moon's Anom.
6·05	15·98
29·53	1·97
·98	·98
36·56 Days	18·93

Sun's Eqn. +·13; Moon's Eqn. +·39.

Sum of Sun's and Moon's Equations = $·13+·39=·52$

To find the Nakshatra on the day:—

Sun's Long. for 36 days	33·34
„ for 56 days	1·51
	·55
Moon's Long. = Tithi $\times 12^\circ$ =	12·00
	47·40°

This by Eye-tables is the long. of Nakshatra Rôhîṇî.

101. Dr. Buhler took this Samvat 386 to be the Vikrama Samvat and reduced it to A. D. 330. But the first lunar day of the bright half of the month of Jyêshṭha coincided with Mrîgaśîra and not with Rôhîṇî as required by the inscription.

102. This problem can also be worked as follows :—

Required the ending moment of Jyêshthâ Śukla 1 of A. D. 330.

	Week day	Month and day	Fraction of day
Mean ending moment of Jyêshthâ New Moon Tithi by Table X	2	4	·37
	..	..	·98
Duration of Tithi 1	+1	..	..
	3	5	·35
	..	..	+ ·46
	3	5	·81

Sun's Anom. 29·53 18·46 ·98	Moon's Anom. 1·97 15·22 ·98
48·97	18·17

Sun Eqn. +·10 Moons' Eqn +·36
Sum of Sun's and Moon's Eqns. = ·10 + ·36 = ·46.

To find the Nakshatra :—

Sun's long. for 48 days 45·16°
1·16
" .97 days .95
Moon's long. for 1 Tithi 12·00
59·27°

This by Eye-Table is the long. of Mrigashira.

103. Nor can Mânadêva's samvat 386 be taken to be the Śaka Era though the first lunar day of the bright half of Jyêshthâ of Śaka 386 = equal to 386 + 78 = A.D. 464 coincided with the constellation Rôhinî.

This problem can also be worked out as follows :—

Required the ending moment of Jyêshthâ Śukla 1, A. D. 464.

	Week day	Month and day	Fraction of day
Mean ending moment of Jyêshthâ New Moon Tithi by Table X	4	April 22	·56
Duration of Tithi 1 .. ..	..	..	·98
	5	23	·54
			+ ·10
	5	23	+ ·64

Sun's Anom. 5·97 29·53 ·98 ..	Moon's Anom. 10·43 1·97 ·98 ·13
36·48	13·51

Sun's Eqn. +·13. Moon's Eqn. —·03

Sum of Sun's and Moon's Eqns. + '13—'03 = + '10.

To find the Nakshatra :—

Suns' long. for 36 days	33·34
	1·51
„ for 48 day	47
Moon's long. for 1 Tithi	12·00
	<hr/> 47·32°

This by Eye-Table is the long. of Rôhîni.

104. Though the first lunar day of Jyêshtha Sukla of Saka 386 = A. D. 464 coincided with Rôhîni, the Samvat 386 of Mânadêva cannot be taken to be a Saka date since Sivadêva, one of the Kings of Nepâl of the same period is found to have made use of the Gupta Era in dating his inscriptions and not at all the Saka era. As the use of different eras at the same time without specifications leads to confusion no kings can be expected to mislead their subjects by using different eras in the same locality and at the same period. It follows therefore that if Sivadêva, king of Nepâl and feudal lord of Amśuvarman is found to have made use of the Gupta Era in his inscription dated Samvat 318 (I. A. XIV, PP. 97-98) the other kings of the same dynasty must necessarily have used the same era in their inscriptions. That Sivadeva I used the Gupta Era is clearly borne out by the fact that Amśuvarman, his vassal, died a few years before A. D. 640 when Hieun Tsiang was in India. For, speaking of Amśuvarman, he says :—

“Lately there was a king called Amśuvarman (Anahufa-mo), who was distinguished for his learning and ingenuity. He himself had composed a work on sounds (Śabda-vidyâ) ; he esteemed learning and respected virtue and his reputation was spread everywhere¹⁾.”

105. From the expression that lately there was a king called Amśuvarman it is quite clear that Amśuvarman of Nepâl had died a few years before Hiuen Tsiang was in India about A. D. 640. The record in which Amśuvarman is referred to as still alive for the last time is Vibhuvarman's dated inscription, No. 8 among the inscriptions from Nepâl, collected and published in I. A. Vol. IX, PP. 163, 194, by Pandit Bhagavanlal Indraji and Dr. G. Buhler. The date mentioned in this inscription is Samvat 45. This date like other dates recorded in inscriptions from Nepal, Nos. 6, 7, 9, 11, 12, 13, 14, and 15 has been referred to by Dr. Fleet and other scholars to Harshavardhan Era A. D. 606-607. As will be presently shown, it is rather Amśuvarman's own era, started from Gupta samvat 318 or 319, when Sivadêva, his paramount sovereign died, and Amśuvarman renounced his subordinate position of Sāmanta and assumed the title of Mahârâjâ. Now Gupta samvat 318 is equal to A. D. 318+200=518. Accordingly Amśuvarman's last date would be A. D. 519+45, the number of years of his own reign as Mahârâja of Nepâl, that is, A. D. 564. If, however, the starting point of the Gupta era were taken to be A. D. 319-320 and also the series of dates from 34 to 153 mentioned in Nepalese inscriptions Nos. 6-15 (I. A. IX 163-194), as assumed by Dr. Fleet and other scholars, we should be launched into chronological absurdities. To point out the absurdities, it is necessary to know the series of successive kings of the Sûryavamśi dynasty of Nepâl referred to in the inscriptions No. 1 to 15 and also in the Nepalese chronicles.

106. First comes Sivavarman, 16th among the kings of the Sûryavamśi dynasty, as enumerated in the chronicles (I. A. XIII, P. 412). He can be no other than Sivadêva mentioned along with Amśuvarman in Bendall's inscription from Nepâl, dated Samvat 318 (I. A. XIV, P. 97). According to the chronicle his son was Rudradêva, of whom no inscription has been so far found. His son was Vṛishadêva who was succeeded by his son Śankaradêva. His son was Dharmadêva who is presumed here to be the same as the Dharmarâja of the Svayambhupurâṇa. His son was Mânadêva of whom there are two inscriptions No. 1 and 2, dated Samvat 386 and 413 respectively. His son was Mahidêva who was succeeded by Vasantasêna, his son, as stated in inscription No. 3, dated Samvat 435. His son was Udayadêva who was succeeded by Narêndradêva. His son was Sivadêva II who, according to the Nepalese inscription No. 15 married Vatsadêvi, grand-daughter of Âdityasêna or Âdityagupta. His son was Jayadêva who married Râjyamati, the daughter of Harshavardhana of Kanuj, A. D. 606-642. In Nos. 6, 7 and 8 of Bhagavanlal Indraji's inscriptions from Nepâl (I. A. IX, PP. 163-193) the dates given to Amśuvarman are Samvat 34, 39 and 45 ; in Nos. 12 and 13

(1) Beal's Buddhist Records, Vol. II, P. 81.

Sivadēva II was given Samvat 143 and 145; and in No. 15 Jayadēva was given Samvat 153. These facts can be put together with dates as interpreted here and also as interpreted by Dr. Fleet side by side in a tabular form as follows:—

Name of the King	Samvat	New interpretation	Dr. Fleet's interpretation
1. Śivadēva	G. S. 318	A. D. 518	A. D. 637
Amśuvarman, Usurper ..	G. S. 318 or 319	A. D. 518 or 519	....
Death of Amśuvarman ..	45	518 + 45 = 563	A. D. 606 + 45 = 651
2. Rudradēva .. ..	....	....	....
3. Vṛishadēva .. ..	....	....	....
4. Śankaradēva .. ..	....	....	....
5. Dharmadēva .. ..	....	....	....
6. Mānadēva	G. S. 386	A. D. 586	A. D. 705
Do	G. S. 413	A. D. 613	A. D. 732
7. Mahidēva .. ..	....	....	....
8. Vasantasēna	G. S. 435	A. D. 635	A. D. 754
9. Udayadēva .. ..	....	....	....
10. Narēndradēva .. ..	....	....	....
11. Śivadēva II	Amśuvarman Era 143	= A. D. 662	Harsha Era 143 = A. D. 747
Do	145 =	A. D. 664	Harsha Era 145 = A. D. 749
12. Jayadēva	Amśuvarman Era 153	= A. D. 671	Harsha Era 153 = 759 A. D.

107. Glancing at the dates of Vasantasēna and his great-grandson Śivadēva II as arrived at by Dr. Fleet, one can easily perceive how Vasantasēna is according to Dr. Fleet's theory of the Gupta Era made later by five years than Śivadēva II, his great-grandson. It is also easy to perceive how it is impossible for Jayadēva living in A. D. 759 according to the date assigned to him by Dr. Fleet to marry Harshavardhana's own daughter 117 years after Harsha's death. If however, the starting point of the Gupta Era is taken to be A. D. 200, no such unsurmountable difficulties are met with. Nor can Hieun Tsiang be liable to the charge of recording heresy when in his account of his own travels he spoke of Amśuvarman as being no longer alive. Being a powerful Sāmanta or feudal chieftain about thirty years old under Śivadēva I, in G. S. 318, as stated in Bendall's inscription (I. A. XIV, P. 97), Amśuvarman might be presumed to have ousted the legal heirs, Rudradēva, Vṛishadēva, Śankaradēva and Dharmadēva, and himself virtually ruled over Nepāl for 45 years after the death of Śivadēva I in G. S. 318 or 319.

108. The Samvat 318 of Śivadēva's inscription cannot be referred to either the Vikrama Era of 56 B. C. or the Śaka Era of A. D. 78, in as much as in either case the interval between Amśuvarman, the usurper of Śivadēva's throne, and Hieun Tsiang would be so long as 378 and 244 years respectively. If the interval were so long as this, Hieun Tsiang would not have spoken of Amśuvarman as a recent king by using the word "lately." Also if it were referred to the Gupta Era of A. D. 319-320, then Amśuvarman would have to be alive even so late as A. D. 682 or A. D. 651, according as the last Samvat 45 of Amśuvarman's inscription No. 8 (I. A. IX, PP. 163-193) is taken to refer to Amśuvarman's own regnal years commencing from A. D. 637 or to Harsha's Era of A. D. 606. In such a case as this, Hieun Tsiang could not speak of him as a past king by using the word "lately." But if the Gupta Era is taken to have been started at A. D. 200, there will be no such incongruities. Nor is the incongruity of Vasantasēna being later than his great-grandson Śivadēva II faced in this theory. Nor does the difficulty of Jayadēva being a hundred years later than Harshavardhana, his father-in-law, crop up, if the starting point of the Gupta Era is taken to be at 200 A. D.

109. Speaking of a Karnāṭa dynasty in Nepāl, the Nepalese Chronicle states that a Karnāṭa King called Nanyadēva conquered the whole country in Śrāvana Sudi 7 of Nepāl Samvat 9 or Śaka Samvat 811, i.e., 889 A. D. He is said to have ruled at Bhatgam and succeeded by his son Gangadēva who was followed by Narasimhadēva his son. Referring to the Ganga Kings of ancient Mysore, we meet with a Ganga King Nanniyadēva called also Bhūtuga. The similarity of Nanyadēva with Nanniyadēva and of Bhūtuga-grāma with Bhatgama in sound is very striking. Apart from this

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7th century A. D. they were changed and given the form in which they are even now written. There is reason to believe that even the Visarga sound was written about the beginning of the Christian Era in the form of two circular dots put side by side but not one below the other as it is written now. The Visarga appears to have taken the latter form so far back as the third century A. D. Both Bhavasēna and Durgasimha quote in their respective commentaries on the Kātantra a verse in which the form of the Visarga letter is described as follows :—

“The Visarga resembles the horns of a young bull or the breast nipples of a young maiden or the eyes of a black cobra.” From this verse it is clear that the Visarga was once written in the form of two circular dots drawn side by side. The Jihvāmūliya and Upadhmāniya being of the same class as the Visarga, the same circular dots appear to have been slightly modified to represent them. The circular dots were halved and written concavo-concave to represent the Jihvāmūliya while the Upadhmāniya was represented by the same semicircular dots written convexedly side by side, as shown below :—

Earlier form of Visarga.....	••	=	hka
“ ” of Jihvāmūliya.....	⌢ or ⌣	=	hpa.
“ ” of Upadhmāniya.....	⌢	=	
Modern form of Visarga from A. D. 200 } onwards.	=	:	
Modern form of Jihvāmūliya from A. D. } 600 onwards.	=	⌢	
Modern form of Upadhmāniya from } A. D. 600 onwards.	=	⌣	

118. It is to be noted that the letters K. and P. following the Jihvāmūliya and Upadhmāniya sounds are now written after the semicircular dots side by side. But during the second, third and fourth centuries, the K. and P. letters were written below the Jihvāmūliya and Upadhmāniya letters.

119. From this it follows that Sarvavarma wrote his Kātantra about the 2nd or third century A. D. when princes of Śātavāhana dynasty were still ruling in Ujjayini and that Bhavasēna and Durgasimha wrote their commentaries not later than the 8th century A. D. when the forms of Visarga, Jihvāmūliya and Upadhmāniya were modified and given the form they have preserved even now. Had the Commentators been familiar with the modern forms of those letters, they would not at all have quoted the verses in which a different shape is given to those letters.

(4) *An Interesting Correspondence between two Anonymous Sanskrit Pandits on the Question of Caste.*

120. Drāviḍāchārapramāṇasangraha is the title of a Sanskrit manuscript (No. 2380) consisting of 57 palm leaves. From its concluding portion it appears to have been addressed to an anonymous Sanskrit Pandit whose views on certain Vaishnavite customs and especially on caste were quite contrary to those of the anonymous writer. All that the author says in this long letter is that he was a disciple of Āttān Tiruvenkatāchāryasvāmin and that he was in the habit of communicating with the spirit of his dead teacher and of clearing his doubts on doubtful points. According to “Sampradāya Akārādi” published by the “Śrīvaishṇava grantha mudrāpakasabhā” Madras, Āttān Tiruvenkatāchārya is said to have been a contemporary of the celebrated Tātāchārya of Kānchi, a distinguished Mīmāṃsa scholar, who is said to have debated with Appayadīkṣita in the court of Kṛṣṇarāya, the King of Vijayanagar, during the first decade of the sixteenth century.

121. The other questions besides caste discussed in this letter are (1) the right of Vaishnavite widows to keep the hair on the head without shaving ; (2) The study of the Tamil Prabandhas instead of the Vedas ; (3) stigmatization and other four Samśkāras ; (4) the abandonment of the Vedic daily sacrifice called Vaiśvadēva ; (5) the abandonment of the sixteen Vedic sacramental customs such as Garbhādhāna, Simantōnnayana and others ; (6) the obligation of fasting on the Ekādaśī or eleventh lunar day, in each fortnight of the lunar month ; (7) the performance of Ekādaśī Śrāddha on the next day ; and (8) the offering of cooked food to Viṣṇu instead of feeding Brāhmins on the anniversary days of the death of parents and other near relatives

Sûdra half of it. Nor is there the rule that a Brâhman is white, a Kshatriya red, a Vaiśya yellow, and a Sûdra black. All colours appear in each caste. If the body were called Brâhman, then a father burning the body of his dead son would be guilty of Brâhminicide. Hence Brâhmanhood is not a characteristic of the body.

Nor is it a genus, for according to tradition one genus of animals has given birth to animals of different genus; for Rishyaśringa is said to have been born of a deer; Kaśika from grass; Jâmbava from Jambuka (jackal); Vâlmiki from an ant-hill; Vyâsa from a girl of fisherman tribe; Gautama from a hare; Vasishṭha from Urvasi and Agastya from a pot. Hence it is not a characteristic of birth.

Nor can knowledge be said to be criterion of Brâhman caste, for Kshatriyas noted for their knowledge of reality existed and exist even now. Hence knowledge is not a criterion of Brâhman caste.

Nor is virtue a characteristic of Brâhman caste, for even Kshatriyas famous for their virtuous life existed in numbers and even now exist. Hence virtue is no criterion of Brâhman caste.

Nor are past actions a characteristic of Brâhman caste, for past actions such as *prârabdha*⁽¹⁾, *saṃchita*⁽²⁾ and *âgâmi* are⁽³⁾ common to all castes and people driven by past karma do work. Hence past actions are no criterion of caste.

127. Then what is that which confers Brâhmanhood on a Brâhman? The answer is this :—

He who has realised the true nature of Âtman and who believes that there is only one Âtman without a second, devoid of caste, colour, and quality, and free from six *ûrmis*⁽⁴⁾ and six *bhâvas*⁽⁵⁾ and that it is of the nature of Satya, Jñâna and Ânanda, possessed of no differentiation, residing as a guide (Antaryâmin) in all creatures, complete in itself, not recognisable as an external entity and clearly experienced and free from all the blemishes due to desire, hatred and other passions, possessed of control over internal and external senses. He who is of such a good nature deserves to be called a Brâhman.

“ Long live for a hundred years my teacher who is respected by all ascetics and who is free from doubts in what he has learnt and whom all opponents fear. ”

128. Just as there is some distinct ethnic feature among beasts, birds, trees and stones to distinguish one from the other, so there is no distinct characteristic among castes to distinguish one from the other. Yet there is a religious class or sect called Śrīvaishṇava described in religious works though not easily recognised by man.

The meaning of the verse is as follows :—

Being familiar with features peculiar to every species of beasts such as elephants, pigs, tigers, jackals and the like, one can easily distinguish one species from another by merely looking at them. Similar is the case with birds such as parrots, peacocks, cocks, and the like. So it is with trees such as mangoes, nim trees and the like. Likewise is the case with stones such as crystals, rubies, quartz and the like. But there is no such distinct feature possessed of by Brâhmans to distinguish them from non-Brâhman men. It is only human feature that is visible as common to all men. Yet owing to the observance of religious customs, such as learning the *mantras* and *Tantras* prevalent among the Śrīvaishṇavas man may acquire some special features of distinction and call himself a Śrīvaishṇava. Thus when once a man becomes a Veishṇava, there will be left in him no trace of Brâhman and other caste distinctions. If he still persists in calling himself a Brâhman, Kshatriya, Vaiśya or Sûdra, it is certain that he has not understood what a Vaishṇava is and ought to be. He has remained only a vulgar man. This is the view of Vaishṇava teachers. There are also texts in support of this view.

“ We are the servants of Vishṇu, and you (O! Brâhmans,) are all the observers of caste customs. Hence there can be no social intercourse between us, the servants of Vishṇu and you, the Brâhmans. Even a dog-cooker whose sins of caste (*durjāti-kilbiṣa*) are all destroyed by the fire of devotion to Vishṇu; deserves to be respected by the learned, but not so a man learned in the Vedas.”

(1) Past actions whose result is the body.

(2) Past actions that remain accumulated.

(3) Past actions whose result is about to come.

(4) Grief, delusion, old age, death, hunger and thirst.

(5) Desire, anger, greed, delusion, pride and envy.

The word "durjāti" in the above verse means the four castes and the mixed castes also.

Again. —

"He who looks upon the images of Vishṇu as stones, on teachers as men, and on Vaishṇavites as some castes does not deserve the title of a learned and wise man. Nor can an Ēkānti, a staunch devotee of Vishṇu be regarded as being related to a village or a family and the like. He who is a true devotee of Vishṇu shall be called Vishṇu himself for Vishṇu pervades his whole. Those who worship Vishṇu are all verily called Brāhmans. Likewise the devotees of Rudra are regarded as Rudras. Whoever is branded with red hot seals of Vishṇu's conch and disc will be free from all sins like a Brahman with his sacred string. A fuel when kindled with fire cannot be called a tree. So a man consecrated as a Vaishṇavite cannot retain his former caste. A base metal alloyed with a superior one will lose its former character. So a man consecrated as a Vaishṇavite will lose all caste distinctions. "Having set aside myself and Bhīshma and other leaders; you, O, Śauri, were pleased to dine in the house of a Śūdra (Vidura). How is this? What is the use of this caste to a wise man like you, O, the best of the, Kurus? And look at these respectable men, and tell me whether Vālmīki, Vyāsa, Agastya, Viśvāmitra, Rishyaśṛṅga, and Vasishṭha have not in virtue of their penance and wisdom become celestials."

He who is a Vaishṇavite is the best among the Vipras (Brāhmans), the best among the sages and the best among the learned. Verily a Brāhman is he who knows Brahman.

I am not a Vipra, nor a King, neither a Vaiśya, nor a Śūdra, nor a student learning the Vēdas, nor a house-holder, nor a forest dweller; but I am the servant of the servant of the servant serving Vishṇu, in whom is vested the power of creation, preservation, destruction of the world. We, the Vaishṇavites, bear the marks of the five weapons of Vishṇu; we have observed the five consecrations; we know the five kinds of secrets; and we take our stand on the fifth means of liberation. The Vaishṇavites from a fifth Caste, a fifth religious order, and they are devoted to the lord in all the five divisions of the day."

129. Thus there are texts without number in support of the view herein set forth. This is the view of the celebrated teacher known as Śrīvachanabhūṣanāchārya. This is the view proclaimed by Tiruvenkaṭarāmānujāchārya, a great Sannyāsin, well-versed in all the Śāstras, a specialist in the traditional learning handed down from teacher to student from time immemorial. This view has been taught to me in my dream by the same teacher. For want of space, I cannot enlarge upon it here.

130. Taking into consideration the views expressed here on caste distinctions, a certain scholar introduced two alternatives namely whether castes are on the whole denied or whether defects due to caste are denied and then adversely criticised our views on caste system. His critical remarks do not hold good.

131. For we do not say that there is no caste observed anywhere in the world. What we however deny is caste distinction among the Vaishṇavites, for Vaishṇavism is acquired by man through Vaishṇavite consecration just as a Vipra acquires Brāhmanhood by being invested with a sacred string, as stated in the verse:—

"Like a Vipra acquiring Brāhmanhood with the sacred string, he who goes through Vaishṇavite consecration acquires Vaishṇavism." The acquisition of Vaishṇavahood is accompanied by the abandonment of vulgar caste. It is a cause of pleasure, and not of sorrow. Just as a man though Śūdra by birth, becomes through consecration and rites a Brāhman and loses his Śūdra nature, so a Vaishṇavite also, loses his vulgar state and acquires through consecration Vaishṇavahood. This is a pleasure; for vulgar and refined states cannot remain together in the same place like light and darkness. Such caste distinctions as are prevalent among men do not apply to Vaishṇavites."

As to the verse quoted by the Scholar namely:—

"Just as certain features peculiar to every species among beasts, birds and the like indicate different genera, so certain signs are also there indicative of caste distinctions," we say it does not hold good. For wearing hair on the head in a particular form, sacred string and the like is also seen among potters and goldsmiths. Hence such signs are not exclusively caste indications; nor are those signs seen among the Sannyāsīs of the Smārta and Mādhyā sects indicating their Brāhman Caste.

Nor can it be said that certain peculiarities together with these signs are indicative of caste, for no such peculiarities are usually seen anywhere. Hence signs are no indications of caste.

Nor are conventional customs, enjoyed in Śāstra texts, indicative of castes, since such conventional customs are found outside castes.

Again just as caste distinctions are taken to pertain to the soul, though in reality they are of the body, so Vaishṇavism, though a characteristic of the Soul, is taken to pertain to the soul combined with the body. This is the view preached in all the Śāstras. The use of Jāti (Caste) in this sense is acceptable to my teacher also.

As to the statement made by the Scholar that Vaishṇavism does not exclude caste and that Varamuni has distinctly stated so in his commentaries, we say that view is wrong; for nothing is lost by giving up caste after embracing Vaishṇavism.

132. Again Varna (Caste) is taken in two senses. One is that it denotes an ethnic feature which distinguishes one species from another; for example fish, crocodile, dwarf, a tamarind tree, the mountain Venkaṭāchala and the like. The other sense is that it denotes observance of certain rites and customs. It is in the latter sense that the word varṇa is usually used by scholars.

133. Accordingly when Vaishṇavism is embraced a new life is begun at the expense of previous caste life. Hence with Vaishṇavism there can be no caste distinctions. As to the statement made by the critic that Brāhman caste is never contemptuously treated, we say that it is certainly treated so in the words 'dagdhadurjāṭīkilbisha.' 'he whose sins of caste are destroyed by his fire of devotion to Viṣṇu.' Even if it is held that there is no implication of contempt here, we may say that the verse implies neither comparative superiority to Brāhman caste.

Again from the verses quoted above it is clear that Vaishṇava-hood is acquired after abandoning all vulgar caste distinctions; still it is surprising that the critic should persist in refusing to accept that view. Has the critic forgotten the truism that reasonable advice should be listened to whether it is of a parrot or of child?

134. It is however, necessary that in the interests of truth one should without prejudice consider facts with no leaning on this or that side. Otherwise it would be impossible to ascertain truth. The letter I sent to the Scholar was not with the intention of displaying my learning or pedantry. My aim in sending the letter to the Scholar was to reveal what in dream I learnt from the Jīyarsvāmī. Hence the Scholar will do well in considering the facts and thereby to please himself with the original idea of the letter.

135. Again the scholar has been pleased to say that Brāhman caste is a special genus included in the comprehensive genus of mankind. This is not right. If Brāhman caste be a special genus, it would be necessary for the scholar to point out the distinct ethnic feature of that genus; for it is a rule that which is a special genus, should have some distinct ethnic feature. But such natural distinctions are not seen among the several castes. Hence it follows that the four Varnas (Castes) together with the mixed castes form one only one genus, i.e., man. If Brāhman caste be a special genus it should have some special natural trait to distinguish it from the rest of mankind. The elephant, the bear, the tiger, the jackal and the like form one animal species and each separately has a special natural trait distinct from the rest of the animal group.

But among the four castes there are found no such distinct features. There is no special trait possessed by Brāhman caste to distinguish it from the Kṣatriya or Vaiśya or Śūdra, or a potter, or a goldsmith, a barber, and other castes. This is intelligible even to a child.

136. As to the statement made by the scholar that there is no rule that a genus should have a distinct trait of its own for the reason that what is called the soul forms a genus and that notwithstanding the absence of distinct traits of its own, we say it is wrong, for a concrete object should as a rule have a special distinct trait of its own genus. There is no such rule with regard to things that have no form.

137. As to the assertion that no man born of a Vipra family can pass for a Śūdra and that Vipra-hood is inherited, we say it is against the statement made in the Śāstra texts "that a man is a Śūdra by birth but that he becomes a twice-born with consecrational rites." If Brāhmanhood or second birth is hereditary, then all the ceremonies and rites performed to confer on the person the conventional second birth would

be useless and all the Śāstra texts enjoining the rites would also be useless. Accordingly it must be acknowledged that just as in virtue of the rites performed, a man loses his Śūdra trait and acquires his second birth, so a Vaiṣṇavite loses his vulgar caste and acquires Vaiṣṇavite merit by being initiated into Vaiṣṇavism.

138. Again if Brāhmanhood be regarded as inherited, then Viśvāmītra could not have lost his Kṣatriya trait and acquired Brāhmanhood. But he is stated to have acquired Brāhmanhood. Nor again could Triśanku have acquired Chandālhood in the same life. Nor could Brāhmanhood be conferred on Vīṭahavya, a Kṣatriya, on whom Brahmanhood is said to have been conferred by Bharadvāja when that king fled to the sage's hermitage driven by Paraśurāma.

139. Also there is no textual authority to say that the Caste in which a man was born would not disappear after his conversion to Vaiṣṇavism. There are on the other hand express statements already quoted :—that with conversion to Vaiṣṇavism one would get rid of his former sins and enter into a new family.

140. Again there are no visible characteristics indicating Brāhman or Śūdra and other castes. They are only known through Śāstras. The same Śāstra declares that just as a man becomes a Vipra when invested with sacred string, so a man becomes Vaiṣṇavite twice-born when converted to Vaiṣṇavism. Hence it follows that when a man acquires relation to God, his vulgar caste disappears. Hence the Scholar will do well to shut his mouth and accept the view set forth here.

141. Again if a boy not invested with sacred string were to be regarded as a Brāhman, then he would be permitted to perform the six duties even before the investiture of the sacred string. It cannot be said that the investiture of the sacred string, is to make him fit for study and not for second birth. For study is the duty of Brāhman. Accordingly if Brāhmanhood is hereditary, then there would be no necessity for investiture for the sake of study. If however, the ceremony of investiture were to render a man by far the fitter for study, then there would be the necessity of performing the ceremony of investiture again and again in order to render him doubly fit.

142. Again if a boy not invested with sacred string were to be regarded as a Brāhman, then a man slaying him would have to be guilty of Brāhmanicide. But it is against the Śāstras.

143. Again the scholar was pleased to say that if a man were to lose his caste after his acquired relation to God, then for the same reason a cow would have to lose its cow-ness after it is dedicated to God. This argument is clearly wrong, for there is a wide difference between ethnic and conventional distinctions. Again a cow is merely branded when it is dedicated to Viṣṇu. It cannot be made to participate or receive the five Samskāras.

144. Again he was pleased to say that all that is meant in the statement that "just as a man invested with sacred string becomes a Brāhman, so a man converted to Vaiṣṇavism becomes a Vaiṣṇavite twice-born," is merely the high esteem in which a Vaiṣṇavite is held. This view is also wrong. For though this view may be harmless, still the superiority shown to Vaiṣṇavites as well as to Brāhmins on the strength of the Śāstra texts in praise of Vaiṣṇavism and Brāhmanism cannot be regarded as mere flattery. Likewise the statement that 'by birth a man is a Śūdra' may also be regarded as indicating mere flattery of Brāhmanhood. If so, there can be no conventional caste distinctions. Likewise verses in praise of the Bo-tree and the Śaligrāma stones may also be regarded as mere flatteries. Accordingly the literal meaning of almost all the śāstraic texts will be of no value. Hence it follows that the literal meaning of verses should be accepted and that it must be accepted that a man after embracing Vaiṣṇavism loses his former vulgar caste.

145. If in spite of this, you, a great scholar of wide reading and erudition, exhibit prejudice, then it must be considered that it is the result of my own sin.

146. When I received your letter and read it, I was hopeless of giving any reply to it and in my sleep Āchchān Tiruvenkaṭāchārya, my revered teacher, appeared to me and gave instructions as to what reply I should give to the criticisms levelled by you against my view on caste distinctions. Following those very instructions I have framed my reply to you and I beg to be forgiven for my audacity.

PART II.—EPIGRAPHY.

147. The total number of records collected during the year under Report is 125, of which inscriptions on stone are one hundred and sixteen, Copperplate grants eight, and Nirûpa on paper, one. Of these the oldest is a stone inscription (No. 100) belonging to the reign of Raṇavalôka Kambaya, son of Dhârâvarsha, a Râshtrakûṭa king. The prince Kambaya is stated in the inscription to have been ruling over the Ganga territory ninety-six thousand. According to Nelamangala 61 (*Epigraphia Carnatica* Vol. IX) and other records, the Ganga King Sivamâra Saigoṭṭa was conquered and kept in prison by Dhârâvarsha, Kambaya's father. Next come the two inscriptions (Nos. 68 and 90) belonging to the reign of the Nolamba kings, Mâyinda (Mahendra, A. D. 878-895) and Nolambâdhirâja (A. D. 918-929?). Thirty-two records belong to the kings of the Hoysala dynasty, twenty-six to the kings of Vijayanagar, three to the kings of the Mysore dynasty and the rest to minor Pâlyagârs.

148. INSCRIPTIONS DISCOVERED DURING THE YEAR.

1.

BANGALORE DISTRICT.

ANEKAL TALUK.

On a boulder at the Village Kâḍu Jakkanahalli in Ānekal Hobali.

Size 4'—0"×3'—6"

Kannaḍa language and characters.

1. śrīmatu Chikarāya Tam-
2. mēgaṇḍaravaru grāma
3. kâḍi satta Ayyapage Adaviyabî-
4. ḍa Jakkanahalliyanu Timmagauḍage
5. nettarukoḍige ākisiḱoṭaru
6. idake tapidare balagāi
7. yeḍagaiyavana yañjali-
8. ge āsemāḍidahāge.

Note.

This inscription records the gift by Chikarāya Timmayagaṇḍa of the village Jakkanahalli in Adaviyabîḍu to Timmagauḍa as *nettaruḱoḍage*, Ayyapa being the hero who died in defence of the village. The record ends with the usual imprecation.

2.

At the village Inḍalavâḍi in the same Hobali, on the pial of the temple of goddess Mariyamma.

Size 3'—0"×2'—0".

Kannaḍa language and writing.

1. svasti śrī jayābhyudaya Śaka-va-
2. rusha Kīlaka samvatsarada Ā-
3. shāḍha ba 5 lu Rāmanabhōyi In-
4. ḍalavâḍi guḍiya kelasa
5. . . . māḍida idake koṭṭa
6. gadde ½ mūlasthānadēvaru
7. sākshi śrī Virūpāksha śrī śrī śrī.

Note.

This inscription records the gift of a plot of wet land with the sowing capacity of ½ a khaṇḍuga to Rāmanabhōyi for the construction of a temple at Inḍalavâḍi. The grant is dated the 5th lunar day of the dark half of Āshāḍha in the year Kīlaka and it is not verifiable.

3.

At the same village Inḍalavâḍi in the Hobali of Ānekal, on the inam land of the watchman to the east of the village.

Size 3'—0"×1'—0".

Kannaḍa language and characters.

- | | |
|---------------------|-----------------|
| 1. Viḷambi sam- | 5. Tammegaṇḍa- |
| 2. vatsarada | 6. nu Ganganige |
| 3. Jyēshṭha śu 7 lu | 7. koṭṭa ga- |
| 4. Yīṇḍlâḍi | 8. dde. |

Note.

This inscription records the gift of a plot of wet land to Ganga by Tammegaṇḍa of Inḍlavâḍi on the 7th lunar day of the bright half of Jyēshṭha in the year Viḷambi.

HASSAN DISTRICT.

ALUR SUB-TALUK.

4.

At the village Pālya in the Hobali of Pālya, on a pillar in the navaranga of Janārdana temple.

Kannaḍa language and characters.

1. Pārthiva samvatchbharada Kārtika su 12 Bu Ātrēyagōtra-
2. da Heggappagala Viṭṭhāyagala makkalu Mallarasaru Pāleyada
3. Śrī Janārdanadēvarige samarppisida chinnaḍa todahada dhavala śaṇ-
4. khakke mangala mahā śrī ! Śrīkāntāya Janārdanāya samu-
5. dād Ātrēyagōtrōdbhava sphitē Pārthiva-vatchharē guṇanidhir Malla-
6. ppa-mantriśvaraḥ ! suddhē Kārtika pakshagē Haridinē Heggappa Viṭṭhā-
7. yajō dhvānōtpāṭita-daitya-janya dhavala-śrī-Pāñchajanyaṃ
8. jayā || śrī śrī śrī śrī śrī śrī

Note.

This records the gift of a white conch inlaid with gold by the minister Mallarasa Ātrēya Gōtra, son of Heggappagala Viṭṭhaya for the service of God Janārdana-dēva, of Pāleya on Wednesday the 12th lunar day of the bright half of Kārtika in the year Pārthiva.

5.

ARKAIGUD TALUK.

Kanātūr grant of Śrīrangarāya, King of Vijayanagar dated Śaka 1581 in the possession of Koṇanur Puṭṭasāmaiya, Shanubhog of Kesavattūr.

2 Plates: Nāgari characters: no seal

Size 7½" × 10".

Sanskrit language.

I (a)

1. Kēśava (in Kannaḍa characters).
2. śubham astu ! namahs tunga-śiraś-chumbhi-chandra-chānuṣa-chūrave ! tū-
- lōkya-na-
3. garārambha-mūla-stambhāya Sambhave ! Harēr līlā-Varāhasya daushtā-
- daṇḍaḥ
4. sa pātu vah ! Hēmādri-śikharā yasya dhātṛi chhatra-śriyam dadhau ! śrīmat
- surā-
5. surā-rādhya-chraṇāmburūha-dvayaṃ ! sva-nābhi- kamlōtpanna-Vidhātā-
- ram Ha-
6. rim bhaje ! Sōma-vamśa-samudbhūtō rājā Gōpālābhūpatih Atri-gō-
- trī yajuh-śākhi Āpastambōkta-karmavān ! tat-tanūjastu dharmā-
7. jnō rājā Śrīrangabhūpatih ! sadā Velāpurē vāsam cakāra Ha-
8. ri-sannidhau ! vedāśhta-bāṇēndu-mitē śakābde pravarttamānē
9. Plava-nāma-varshē ! Velāpurī Kēśava-sannidhānē chandroparā-
10. gē Madhu-pūrnimāyām ! Śrīrangarāyō viprāya Rugvēdājñāya
11. dharminē ! Āśvalāyana-sūtrōkta-karmīnē lōkabandhavē ! San-
12. karākhyasya bhāṭṭasya putrāya sa-kutumbīnē ! nāmnā Sanka-
13. ra-samjñāya Kāśyapāya mahātmanē ! Velā-purasya rāshṭrē-
14. smi dēśē Karnāṭa-samjnatē ! Kanātūr-āhvaya-grāma-sannidhau
15. dattavān mudā ! nāmnā Bharatavalīti pallim sarva-sampriddhi-
16. dām ! agrahāram sarvamānyam tāmra-śāsana-pūrvakam !
17. Śrīrangarājatō labdham grāmam Sankara-nāmakam !
18. svakīya-pitri-mātrādi-svārgāvāptyartham ātmanah !
19. sarva-śrēyōbbhivṛidhyartham Brāhmaṇēbhyō mudā dadau ! śrutā-
20. dhyayana-śīlēbhyō yāyajūkēbhyā ēva cha trayō-daśābhi
21. svarchitēbhyah Kēśava prīyatē svayam !

(b)

23. êtêshâm nâma-gôtrâni vakshyatê hyanupû-
24. rvyatah | Subrahmanyadêvarige vondu vritti |
25. Āśvalāyana-sûtrada Kāśyapa-gôtrada
26. Śankarabhaṭṭara kumāra Śankarabhaṭṭarige vritti von-
27. du || Āśvalāyanasûtrada Vasishṭha-gôtrada Śrîni-vāsa-
28. bhaṭṭara kumāra Dēvanabhaṭṭarige vritti vondu | Āśvalāyana
29. sūtra Harita-gôtrada Kṛishnâchâryara maga Venkatâchâryage vritti
30. vondu | Āśvalāyanasûtra Bhâradvâjagôtrada Haribhaṭṭara
31. (ra) kumāra Kṛishnabhaṭṭarige vritti vondu | Āpastamba-sûtrada Lō-
32. hita Kauśikagôtrada Tirumalabhaṭṭara kumāra Venkatâ-
33. dribhaṭṭarige vritti vondu | Āśvalāyanasûtra Kaūśika-gô-
34. trada Chennigarāyabhaṭṭara maga Venkatâdri-bhaṭṭarige vritti von-
35. du | Āpastambhasûtra Kāśyapagôtrada Nârasimhabhaṭṭa-
36. ra kumara Kṛishnabhaṭṭarige vritti vondu | Bôdhâyana-sûtra-
37. da Jâmadajnavatsa-gôtrada Lingâbhaṭṭara kumāra
38. Viśvēśvarabhaṭṭarige vritti vondu | Āśvalāyana-
39. sūtrada Bhâradvâjagôtrada Lingâbhaṭṭara maga Su-
40. brahmanyabhaṭṭarige vritti vondu |

II (a)

41. Āślāyanasûtrada Haritasa-gôtrada Śanka-
42. rabhaṭṭara maga Sūryanârāyanabhaṭṭarige vri-
43. tti vondu | Āpastambha-sûtrada Bhâradvâja-gôtrada
44. Subbâbhaṭṭara kumāra Kuke Ningabhaṭṭarige a-
45. rdha-vritti ½ | Āśvalāyana-sûtrada Bhâradvâjagôtrada
46. Nârāyanabhaṭṭara kumāra Dēvarabhaṭṭarige vritti ardha
47. ½ i grâmake chatuhsîme vivara pûrva-dikkinalli Ku-
48. ppavali dakshîṇa-dikinalli Nelikere pāschima-dikkina-
49. lli Hantanamari | uttara-dikkinalli Māvanûra | ivara
50. madhya-râshṭradalli Bharatavalli | i bhûmige salluva jala pāshâṇa
51. nidhi nikshêpa | akshîṇi âgâmi siddha-sâdhyangalēmba a-
52. shṭa-bhōga-tēja-svâmyangalanu anubhavisi putra-pautra-pâram-
53. paryantaravâgi dâna-dharma-vikraya-yōgyavahante â-
54. chandra-sthâyigal âgi anubhavisikondu ihari yandu
55. sa-hiranyôdaka-dâna-dhârâ-pûrvakavâgi Vêlâpurî
56. Kêśavana sannidhiyalli koṭṭa agraḥâra II— II
57. dâna-pâlanayôr madhyê dâna (t) śrēyânupâlanam | dâ-
58. nât svargam avâpnôti pâlanâd achyutam padam |

sva-

59. dattâ (d) dviguṇam puṇyam paradattânupâlanam | paradattâ-

II (b)

60. (paradattâ) pahârêṇa sva-dattam nishpalam bhavê-
61. t | sva-dattâm paradattâm vâ yô harêṭṭa vasundha-
62. râm shashṭi-varsha-sahasrâni viśṭâyâm jâyatê kri-
63. mih | êkaiva bhaginî lōkê sarvêshâm êva bhûbhujâm |
64. na bhôjyâ na kara-grâhyâ vipra-dattâ vasundharâ | sva-dattâ
65. putrikâ dhâtrî pitri-dattâ sahôdarî | anyair dattâ mahî
66. mâtâ dattâm bhûmim parityajêt | mad-vamśajâ para-mahî-
67. pati-vamśajâ vâ ê bhûmipâ satatam ujvara-dharma-
68. chittâh | mad-dharmam êva paripâlitum âcharanti tvat pâ-
69. da-padma-yugalam śirasâ namâmi | śrî Vênkatêśa II— II
70. Āśvalāyana-sûtra Kāśyapa-gôtrada Śankara-bhaṭṭara ma-
71. ganu Śankarēyanavarige Kanatûra grâmadalli prabhu-mâ-
72. nyavâgi koṭṭa svâsthye Doḍana khaṇḍugadalli mûru vare
73. khaṇḍuga gadde idakke saluva hola idannu anubhavi-
74. sikondu Kanatûrige saluva sîmege hebâri-
75. keyanu mâḍikondu sukhadalli iruvaḍu yan-
76. du koṭṭa prabhu-mânyada svâsthe || śubham astu
77. Śrî Râma (In Kannaḍa characters).

Note.

The record begins with the usual invocations to Sambhu and Varāha and a verse addressed to Hari. The inscription registers the gift of the village Bharatavalli situated adjacent to the village Kanatūr in the Karnāta-dēśa and Vēlāpura (Belur) Territory by Śrīrangarāya, King of Vijayanagar, son of Gōpālabhūpati of Atri-gōtra, residing at Bēlūr, made to Sankara of Kāśyapa-gōtra, son of Sankarabhaṭṭa. It further records the division of the village into thirteen vrittis and the gift of the vrittis to several Brahmans by the said Sankara for the peace of his departed parents and as an act of devotion to God Kēśava. It also records the gift by the same Sankara of a plot of wet land of the sowing capacity of $3\frac{1}{2}$ khaṇḍugas and the dry land attached to it in the village Kanatūr to Sankaraiya to be enjoyed by him as prabhu-mānya as an emolument for the office of *hebār* (chief of Brahmans?) in Kanatūr District. The details of boundaries of the village Bharatavalli and the usual imprecatory stanzas follow:—The grant ends with the signature of the king—Śrī Rāma.

The date of the grant is stated to be the full moon day in the month of Chaitra (Madhu) in the year Plava, Śaka 1584 on the holy occasion of lunar eclipse. Śaka 1584 coincides with Subhakrit and not Plava as stated in the grant. If we take the year Plava which coincides with Śaka year 1583 as the year of the grant, we find that a lunar eclipse occurred on the full moon day of the month of Chaitra in the year, corresponding to April 4 of A. D. 1661. As the week-day and other particulars are not given the date is not verifiable.

6.

BELUR TALUK.

At Bēlūr, in the Hobali of Bēlūr, on a stone in the north wall of the shrine of Sōmanayakamma in the Chennakēśava temple.

Kannada language and characters.

1. Tāraṇa-samvatsarada Vaiśākha-su 5 Sō-dāndu Saubhāgya-
2. purada Prasanna-Kēśavadēvara vritti 15 siddhāya maṣṭiyāgi
3. amṛitapaḍiya honnolage siddhāya terutiridu tegalā-
4. rade śrīkāryya naḍeyade ketṭa kāraṇadinda Vūmādēviya-
5. ru ā-mahājanangaḷu ā-nambiyaru hadinentu-rāda Vaiṣṇavaru munḍ itṭu
6. yī-hadinaydu vṛttiyolage dēvarige vritti 2 mānyam mādi vritti 13 vaṇ
7. brāhmaṇige Nārasingadēvana rājayadalli ā-vūra vṛttiyōpādiyi
8. siddhāyava tettu ādhi-kraya-dānake saluvantāgi dhāreyaṇ eradu
9. koṭṭaru¹ antapudakke tamma su-hastadopa¹ (In Nāgari characters) Śrī Gōpīnāthā
10. (In Kannada characters) Prasanna-Kēśava.

Note.

This inscription records that the *siddhāya* (quit-rent) of the 15 vrittis of land belonging to God Prasannakēśava in the village Saubhāgyapura having ceased, the temple authorities paid the *siddhāya* from out of the funds provided for the food service of the god and that this payment was found too heavy and the services of the god could not be carried on. The inscription next records that seeing this unfortunate condition, the queen, Umādēvi, the *mahājanas*, *nambiyars* (temple priests) placed the matter before the Vaishnavas of the 18 *nāds* and decided that out of the 15 vrittis, 2 vrittis were assigned to god free from imposts and the remaining 13 vrittis were to be bestowed with pouring of water on Brahmans with the rights of mortgage, sale and gift on condition that they paid the same *siddhāyam* as other vrittis of the same villages in the reign of the Hoysala King Nārasingadēva. The record ends with the signatures, Gōpīnāthā (in Nāgari characters) and Prasannakēśava (in Kannada characters).

The inscription is dated Monday 5th lunar day of the bright half of Vaiśākha in the year Tāraṇa. The date is not verifiable. It is not clear what village is referred to as Saubhāgyapura in the inscription. Since the name of the principal deity of that place is Kēśava and since the record is now found inside the Kēśava temple at Bēlūr, Saubhāgyapura is probably another name for Bēlūr. The Vaishnavas of the 18 *nāds* appear to have been the trustees of this and other temples which are mentioned in the inscriptions as being under the protection of the Vaishnavas or Śrīvaishnavas.

At the village Rannagaṭṭa in the Hobali of Bêlûr, on a stone set up on front of the Iṣvara temple.

Size 3'—6"×2'—0".

Kannada language and characters.

1. namas tunga-siras-tunga-chandra-châmarâ-châravê trailôkya-nagarârambha-mûlastambhâya
2. Sambhuvê || Sivâya
3. svasti samasta-dharâdhipa-mastaka-vinyasta-hastan udita-jaya-śrî-vistâristana-hâram prastu-
4. tyam puṇya-mûrti Vinayâditya O muḷisim dêsad-adhîśa-kaṇṭakara bêram kirttu-girttikki
5. dôr-bbaḷadind eyde nimirchebi bhû-taḷaman êka-ch'chhatradi Ganga-maṇḍalamam pâlisida prajâ-mudaman
6. atyutsâhadim mâḍi Poysaḷadêvam gâ-nâḍu jîyay yenalu
O Vâsavan A-
7. gñi Bhâskara-tanûbhava Nairiti Vârdhirâja Mêgha-samûha-prabhêda Dhanâdhipa virâjita-
8. Gominiśvar embi samudâ-digîśvarar anêka-guṇâgriṇi Bhâsange mâlke sasiy-arka-ru-
9. ksha-nagam ullinegam Kamalâsanâyuva O neṭṭan-eragarge chala-
10. dind oṭṭaysuva vairi-bhûparam nôḍa Modalgaṭṭada Bhâsam pariyind oṭṭa-
11. jeyim gelgum ugra-samarâṅgaṇadoḷ chaladin eragange maladild eragada ripu-
12. baḷakke kâla-sarppam tannam nere porepa patige sannanam Eṇeyangana han-
13. man alte moneyole Bhâsa svasti saka-nripa-kâlâtita-samvatsara-sahasram
14. tîvi Châlikya-Vikrama-kâla 19 neya Dhâtu-samvatsarada Pośya-suddha 3 Brihavâra śrîma-
15. n-mahâ-maṇḍalêśvara tribhuvanamalla Vinayâditya-Poysaḷadêvaru Ganga-maṇḍa-
16. lamuma Male yêḷu Konguman êkachchhatradind âluttam iralu śrîmatu Baḷ-lavi-
17. nâḍa nâlgâvuṇḍa Modalgaṭṭada Bijje-gâvuṇḍaga Vôjabe-gâvuṇḍigam puṭṭida magam "su-putraḷ kuia-dîpakan" eniśi regalḍa Bhâsa-gavuṇḍa ant â-tam
18. nâl-gâvuṇḍatana geyyuttam ilḍu Raṇakiya-kaṭṭada ūram mâḍisi Ba-
19. ḷligereyam kaṭṭisi eḍara-kâvan emba galḍeyam mâḍisi Bâchêśvara yemba dêvâ-
20. lyaman ettisi dêvasvakendu keṇeya kelage-yum dêvâlyada mundeyum âgi
21. mûnûru bhattada bhûmiya biṭṭu mattam Baḷligere-kelage nûra bhatta-
22. da bhûmiya hannasam biṭṭu antu biṭṭa dattig âvanânun tappidan appode Vâ-
23. narâsiyalu kavileya kondana gatige sanda || sva-dattam para-dattam vâ yôharêta
24. vasundharah shashṭir vvarśa-sahaśrâṇi viśṭâyâm jâyatê krimi || Chegavakke Hesa-
25. savu Kaliyâcharigam Chandiyabegam puṭṭida magam Bammâchari puṭṭida
26. Tuḷuvalad Eṇeyanṇa haḍada bhûmi ||

Translation.

Salutation to Sambhu who is beautiful with the fly-flap, the moon, touching his lofty forehead and who is the foundation pillar of the city of the three Worlds. Obeisance to Śiva.

Be it well. Vinayâditya is an embodiment of virtue and deserving of glory with his hand placed on the heads of all kings and is a necklace to the breasts of the Goddess of victory. The Poysaḷ king plucks out by roots with anger, rulers who are disturbers of peace in his country and with the prowess of his arms expands his kingdom and rules Gangamaṇḍala under one umbrella, praised by all.

May the lords of the regions, namely Indra, Agni, Yama, Nairiti, Varuna, Vāyu, Kubêra, and Isānya bless Bhāsa, possessed of many good qualities with as long a life as that of Brahma, to last as long as moon, sun, stars and mountains endure. In the fierce battle-field Bhāsa conquers with his prowess all hostile kings who not bowing to him continue to fight. Bhāsa is a terrible serpent to those who refuse to submit to him from anger and to enemies who do not surrender on account of pride, but he is ever ready to assist his master Ereyanga in battle.

Be it well. Thousand years having elapsed since the time of the Śaka king, in the year Dhātu, 19th year of Chālukya Vikrama era, on Thursday the 3rd lunar day of the bright half of Pushya, while the illustrious mahāmaṇḍalêśvara Tribhuvanamalla Vinayāditya Poysaladêva was ruling over Gangamaṇḍala, Male seven, and Korgu under one umbrella .—

To Bijjagāvunda of Modalgatṭa, *nālgāvunda* of Ballavinādu and Vojabegāvundi was born the famous Bhāsagavunda justifying the maxim that a good son is the light of his race. While engaged in his office of nālgāvunda, he built the village named Raṇakiyakatṭa, and a tank called Balligere, brought in to being a field named Eḍarakāva and erected a temple named Bāchêśvara. For the services in the temple he made with pouring of water a gift of a plot of rice-land below the tank measuring 300 (?) and also of another plot of rice land below Balligere measuring 100.

Whoever violates this gift will incur the sin of killing tawny cows in Benares. Whoever confiscates the land given away by himself or others will be born as a worm in ordure for sixty thousand years. To Chegavakke Hesavu Kaliyāchāri and Chandiyabe was born a son Bammāchāri. His son(?) Ereyanna of Tuluvala got this land.

Note.

This inscription is of some importance as it belongs to the early period of the Hoysala rule. The inscription records the construction of the village Raṇakigaṭṭa now called Rannagatṭa situated at a distance of about 6 miles from Bêlûr by Bāsa, a general of Hoysala King, Vinayāditya. The overlordship of Chālukyas so often acknowledged in Hoysala inscriptions of this period is not found in this inscription. But the mention of Chālukya era in the inscription of Vinayāditya Hoysale is a sure indication that the Hoysalas paid homage to that dynasty. The inscription is dated 19th year of Chālukya Vikrama era which is believed to have begun in A. D. 1076. Accordingly it follows that the date of the Inscription is 1076+19—A. D. 1095 expired, A. D. 1096 being current. In the words of the inscription there elapsed 1,000 years in the Śaka era and 19 years in the Chālukya Vikrama Era when the event mentioned in the inscription happened. From this it follows that the Chālukya era began in Śaka 1000 or A. D. 1078 which is two years later than its accepted initial point.

Apart from this inconsistency, there is also the error of the weekday not coinciding with the Tithi; for the 3rd lunar day of the bright half of Pushya (December) 1096 is Saturday but not Thursday, as stated here.

8.

At the same village Rannagatṭa, on a stone set up in front of Tirumaladêva temple.

Size 3'—6"×3'—0".

Kannada language and characters.

1. svasti śrī-vijayābhyudaya Śalivāhana śa-
2. ka-varusha 1582 daneya Śārvari-samvatsarada Pushya-
3. ba 10 lû śrīmatu-Muḷuvāgila Kṛishṇānan-
4. da-svāmigaḷavarige Śrīrangarāyadêva-rāya-
5. ravaru sa-hiranyôdaka-dāna-dhārā-pûrvakavâ-
6. gi koṭṭa Raṇagatṭagrāmada chatuṣ-simeyanu anu-
7. bhavisikoṇḍu bahudendu koṭṭa śilâ-śāsana-
8. kke bhû-dānada dharma śrī-

Note.

This inscription records the gift of the village Rannagatṭa by Śrīrangarāyadêva, King of Vijayanagar to the guru Kṛishṇānanda-svāmi of Muḷuvāgil. The date of the grant is

the 10th lunar day of the dark half of Pushya in the year Sārvari, Śaka 1582 corresponding to January 15, A. D. 1661. The date is not verifiable. At this period Śrīrangarāya had taken refuge with the Keladi Chief and resided at Bêlūr. Several grants made by this King while at Bêlūr are found in the inscriptions of this taluk. The donee of this grant, Kṛishṇānandasvāmi of Muḷuvāgil, was the head of the Bhāgavatasampradāya mutt at Muḷuvāgil.

9.

At the village Ālūru in the Hobālī of Arehalli, on a stone set up at the village entrance.

Size 4'—6"×2'—0".

Kannaḍa language and characters.

1. svasti Tagare-nāḍa Ālū-
2. ra Māchigāmuṇḍam
3. Billamam kaḍiyā
4. kaḍivandu kaviya
5. kâlegadal iridu
6. sattam henḍati Māda-
7. bbe nīrisidaḷu

Note.

This inscription records the death of a warrior named Māchigāmuṇḍa of the village Ālūr in Tagare-nāḍu in a fierce battle of Bhīllama, (A. D. 1187-1191), one of the Sêvuna Kings and the setting up of a stone in memory thereof by his wife Mādabbe.

10.

At the village Kandāvāra in the same Hobālī, on the 1st Vīragal in front of Kallêśvara temple.

Size 3'—6"×2'—0".

Kannaḍa language and characters.

1. svasti samasta-prasasti-sahitam śrīmatu pratāpa-chakrava-
2. rtti Nārasimhadēvarasaru rājyam geyebare-
3. yavāḷu Vikrama-samvatsarada-Māgha-su | Ā
4. svasti Kandavuram kâlegadolū Chanda-gāmuṇḍa
5. Baira-gāmuṇḍana maga Mācha-gāmuṇḍa
6. Tāgareoāḍa praje-gāvundugaḷu
7. kadi bi-
8. ḷdu sattode magam Mādeya nīrisida bīragalu

Note.

This inscription records the death of some gaudas in a fight at Kandavura in the reign of the Hoysala king Nārasimhadēva and the setting up of a vīragal by Mādeya son of one of the fallen warriors. The record is dated Sunday, 1st lunar day of the bright half of Māgha in the year Vikrama. The date is not verifiable.

11.

On a second Vīragal at the same place.

Size 3'—6"×2'—0".

Kannaḍa language and characters.

1. svasti śrīman mahāmaṇḍalêśvara
2. śrī-vīra-Nārasinga-
3. dēvar prithvī
- 4—7.
8. Kanneyanāyakan arasana hurada ghattado-
9. lage palam (bam) baru kallaru tāgidaḍe kondu tānūm suralōka-prā-
10. ptaṇ āda Kanneyanāyakana maga bi-

11. ldam âtana tamma Dêkanam parôksha-vineyamam mâdi vîragalla nilâda,
 12. sâsira
 13.

Note.

This records the death of a warrior named Kanneyanâyaka in a fight with robbers during the reign of the Hoyala king Nârasimhadêva and the setting up of a vîragal in memory thereof by Dêkana, his younger brother.

12.

At the village Tolalu in the same Hobali, on a stone set up near a ruined Jain bast in the coffee estate of Virâchâri.

Size 3'—0"×1'—6".

Kannaḍa language and characters.

1. śrîmat parama gambhîra-syâdvâdâ-
2. môgha-lâñchanam jîyât trailôkya-nâ-
3. thasya sâsanam jîna-sâsaram | svasti yama-ni-
4. yama-svâdhyâya-guṇa-sampannarappa Abhayachân-
5. dradêvaru sargga-gâmigaḷ âda parôksha . . .
6. yamam âga! Padmâvatiyakka mâdisida sâsa-
7. nam || arevesanâgiradda basadiyam mâdi-
8. sidaru dêvara maneya parisûtrada gaṭṭum kaṭṭi-
9. yisidaru maneyam mâdi naḍum-maranumam naṭa-
10. ru inisakkaṃ yikki pûjisida gadyâṇaṃ eppa-
11. ttu | int appudakke sâkshi Muddagavunḍanu Bhâsa-
12. gavunḍanum Tammaḍiya. rraru | Bittiyannanum Nê-
13. mananum îstânak oḍeyaru |

Note.

This inscription records that on the death of the Jaina guru Abhayachandra, his disciple Padmâvatiyakka, as a mark of respect to his memory, completed the construction of the basti which had been half built and erected an enclosure to the shrine of the god with a wooden pillar (?). Towards this she spent a sum of 70 gadyâṇas. The witnesses to this are said to be Muddagavunḍa, Bhâsagavunḍa and Tammadiyarraru and the managers of the temple named Bittiyanna and Nêmanu. No date is given in the grant. Bhâsa mentioned in this inscription is perhaps the same as that mentioned in No. 7 above.

13.

In the same village (Tolalu), on a vîragal set up at the entrance.

Kannaḍa language and characters.

1. na maga Bâdiya turuva bembalivô
2. dagonda kâdi satta Mâcha masadiradala . . vi Gu-
3. ruvâradandu Apsara-ganikayaru konduye Mâragavunḍage
4. maga Iliga parôksha-vineya gedu kalla nîrisida Siddha-gâ-
5. unḍana Gâvunḍa Annachari geda Badugûra Śrîdharayya barada

Note.

The top of the vîragal is broken off, and several letters have disappeared. The remaining portion of the inscription seems to record the death of warriors Bâdiya, Mâcha and etc., in rescuing cattle carried off and the erection of this Vîragal in memory thereof by Iliga, son of Mâragavunḍa. The signatory to this record is named as Siddhagavunḍana Gâvunḍa and engraver's name is recorded as Annâchâri, and Śrîdharayya of Badugûr is mentioned as the composer of the inscription.

14.

At the same village, on a pillar set up at the front entrance.

1. Chitrabhānu-sam-
2. vaṭsarada Phālguna-ba
3. hula 10 Bhā Tulala
4. da Muttenagaḍana
5. maga Chikanṇagau-
6. ṇḍa nilisida kallu

Note.

This records the erection of the stone pillar by Chikanṇagavūḍa, son of Muttenagaḍa of the village Tolalu on Sunday the 10th lunar day of the dark half of Phālguna in the year Chitrabhānu.

15.

At the village Tagare in the Hōbaḷi of Bikkodu, on the 1st vīragal in front of Śvara temple.

Size 3'—6"×2'—6"

Kannaḍa language and characters.

1. śrī namas tunga-śiras-tunga-chandra-chāmara-chāravê trailōkya-nagarārambha-mūlastambhā-
2. ya Sambhuvê svasti śrīman-mahā-maṇḍalêśvara tribhuvanamalla-Vīra-Sômê-svara-dêva-
3. rājyadalu prithvī-rājyaṃ geyyuttam ire śrī- Visvāvasu-samvatsara-
4. da Jyêsthā-suddha 15 Ā Sôyidêva-damṇāyaku Tagare-nāḍa Taga-
5. reya kôteya hatti kâde Maḷegiriya Bennegaḍana maga Rāmayyanu
6. halavarolu kâdi Tagareya Rāmayyanu svargga-lōka- prāptan ādanu
7. ātana tamma Handināḷa Chāvayanu parōksha-vineyamam māḍi bīragalla nīrisi-
8. danu Bammayahalliya bayaloolu beddale kolaga 9 manṇa koṭṭanu

Note.

This inscription begins with the usual invocation to Sambhu and next records that during the reign of the Hoysala king Sômêśvaradêva on Sunday the 15th lunar day of the bright half of Jyêsthā in the year Viśvāvasu, Sôyidêvadamṇāyake scaled the fort Tagare in Tagarenād and fought. Thereupon Rāmayya son of Maḷegiri Bennegaḍa fought hard and went to heaven and his younger brother Chāvaya of Handināḷ set up this vīragal in honor of his memory and made a grant of a plot of dry land with the sowing capacity of 9 kolagas in the fields of Bammayahalli.

16.

At the same place, on a 2nd Vīragal.

Size 3'—6"×2'—6"

Kannaḍa language and characters.

1. namas tunga-śiraś-chumbi-chandra-chāmara-chāravê trailōkya-nagarārambha-mūlastambhā-
2. ya Sambhuvê svasti śrīman-mahā-maṇḍalêśvaram Talakāḍu-Gangavâḍi Nonam-
3. bavâḍi-Banavase- Hānungalugonḍa bhuja-bāḷa-vīra-Gangan asahāya-
4. sūra Sanivārasiddhi giidurggamalla chaladankarāma nissankapra-
5. tāpa Poysala-Vīra-Ballāḷadêvaru Plava-sam-vatsarada Chaitra-su
6. tadige Sômaṇḍadandu Herbbettada Bācheyanāyakana mē-
7. le danḍetti bandali Tagare-nāḍa Tagareya Mādigāvunḍan alliha
8. tottaladulidu kon-
9. du tānum suralōka-prāptan āḍoḍ ātana vīratanamam

10. mechchi Ballāladēvaru Tagareyal ondu haṇavina maṇṇaṇi
11. biṭṭar i-maṇṇaṇ āraṇuṇ kiḍisidaḍe Vāraṇāsiya-
12. lu brāhmaṇarumaṇ kavileyumaṇ konda pañcha-mahā-pātaka-
13. doḷu hōhanu Bayagāvuṇḍa parōksha-vineyaṇ māḍi vīraga-
14. lla niriṣidanu

Note.

This inscription also begins with the usual invocation to Sambhu and records that during the reign of the Hoysala King Viraballāladēva, on Monday the 3rd lunar day of the bright half of Chaitra in the year Piava, the king marched upon Bācheyanāyaka of Herbbetṭa and that thereupon Mādigāvuṇḍa of Tagare in Tagarenād fell upon the enemy and died. The inscription further records that admiring his valour, King Ballāladēva made a gift of a plot of land of the value of 1 haṇa and that Bayagāvuṇḍa set up the vīragal as a mark of respect to the memory of the departed warrior. The usual imprecation is found at the end of the record.

17.

At the same place, on a 3rd vīragal.

Size 1' -6" × 2' -6".

Kannaḍa language and characters.

1. śrī namaṣ tunga-siras-tumbi-chandra-chāmara-chāravê | trailōkya-nagarā-rambha-mū-
2. lastambhāya Sambhavê svasti śrīman-mahā-maṇḍalēśvara tribhu-
3. vanamalla chaladaṇkarāma malerājarāja malaparoluḡaṇḍa Sanivāra-
4. siddhi giridurggamalla pratāpa-Hoysala- śrī- Vīra-Ballāladēva.

Note.

The inscription contains the usual verse in praise of Sambhu and the name of the Hoysala King Viraballāladēva with his titles. The rest of the inscription has disappeared as the inscription stone is broken after line 4.

18.

At the same place, on a 4th Vīragal.

Kannaḍa language and characters.

1. namaṣ tunga-siras-tunga-chandra-chāravê || trailōkya-nagarārambha-mūla-
2. stambhāya Sambhuvê || svasti śrīman-mahā-maṇḍalēśvara-Vīra-Nārasin-
3. gadēva | pritvi-rājyam geyuttirdaṇ saka-varusada 1199 neya īśvara-saṇ-
4. vatsarada Jyēṣṭha-sudha 10 Sō-dandu Attbalege-sāyira-bhūviya Malligenāḍu
5. Nemaṇāḍa mallegālegake bandandu ā-Bekunāḍu maṇevalige bandade Ta-
6. gareya daṇḍina Chavudagāvuṇḍana maga Nāraṇadēva Bekunāḍa maṇevalige
7. t iṇḍu
8. suralōka-prāptan ādaḍe Beṇṇeya Allapa vīragalla
9. niriṣidarū

Note.

This inscription also begins with the invocation to Sambhu. It next records that during the reign of the Hoysala King Nārasingadēva, there was a combat (malla-gālega) between the people of Malligenāḍu in Attbalege Thousand Province and of Nemaṇāḍu and that the people of Bekunāḍu went to the rescue of Nemaṇāḍu and that in this fight Nāraṇadēva, son of Chavudagāvuṇḍa, a warrior in the army of Tagare, fought and died and that this vīragal was set up in his memory by Beṇṇeya Allapa. The record is dated Monday 10th lunar day of the bright half of Jyēṣṭha in the year īśvara Śaka 1199. According to Svamikannu Pillai's Tables the date corresponding to this is 14th May, A. D. 1277 but it falls on Friday and not on Monday as stated in the grant.

19.

At the same place, on a 5th Vīragal.

Size 3' - 0" × 2' - 6".

Kannāḍa language and characters.

1. śrī svasti śrīmatu- Tagareya Maṣaṇayana Sôvaṇa-
2. nu Bankahurada kaviya kâḷegadalu biddanu

Note.

This records the death of Sôvana, son of Maṣaṇaya of Tagare in the fierce battle at Bankāpur. This battle took place between the Hoysalas and Kadambas under the general Maṣaṇa in the reign of Viṣṇuvarḍhana. The Hoysalas were victorious.

20.

At the same place, on a 6th vīragal.

Size 3' - 0" × 2' - 6".

Kannāḍa language and characters.

1. śrī namas tunga-siras-tumbi-chandra-châma-
2. ra-châravê trailôkya-nagarârambha-mû-
3. lastambhâya Sambhavê | śrīmatupratâpa-chakra-
4. vartti Hoysala-Vīra-Ballâladêvaru prithvî-râjyam geḃḃu-
5. ttam irdḁandu Kalliyôjana maga
6. Tagare-nâḁa

Note.

The bottom of the stone containing the inscription is broken off and hence the last portion of the inscription has disappeared. The rest of the inscription seems to record some achievement of Kalliyôja's son in Tagarenâḁu during the reign of the Hoysala King Vīraballâladêva.

21.

At the village Kûsâvâra in the same Hobali of Bikkôḁu, on the 1st vīragal near the ruined Basava temple.

Size 1' - 6" × 2' - 0".

Kannāḍa language and characters.

1. śrī namas tunga-siras-tunga-chandra-châmara-châravê | trailôkya-na-
2. gararambham mulattambhaya Sambhuvê | sotti
3. samatta bhunadhi-jâḁa Yâḁava-kula-tilaka
4. malarejaraja maleparoluganḁa Maga-rajya- nrimula Chô-
5. la-pratipalaka || Vīra-Narasigadêvar sukadim jya-geḃḃu-
6. ttire || Mayisanaḁa Anapaleya Gorava Balla-naḁa
7. oḁana kaladagolu kalineḃḃeyadi Tagare-naḁa epataḃa
8. maḃe-okaru | maḃeya okkaram kaḁu Tagare-naḁa eppattu
9. olaginaḁa oḁane kaduvaga Jaya-savâchara-Pa-
10. shya | sudha Paḁya Sanivaradandu Mukuri-gauḁana maga Haradanai
11. taḁittiridu svarggalôka-prâptan âḁa śrī- vīragali Perggaḁe Isvôra
12. maṇṇanu biṭṭa

Note.

This inscription abounds in orthographical errors. It seems to record the death of a warrior named Haradana son of Mukurigaḁa in a war waged by the inhabitants of

Tagarenâdu-seventy in defence of the inhabitants of the villages, Anapalli and Goravapalli in Maysanâdu who sought their shelter. It also records the grant of some land in memory of the warrior by Perggaḍe Iśvara. The record is dated Saturday the 1st lunar day of the bright half of Pushya in the year Jaya during the reign of the Hoysala King Vīra Nārasingadēva, the lord of the universe, an ornament of the Yādava race, king over Male chiefs, vanquisher of opponents, destroyer of Magara kingdom and protector of the Chōla Kings.

22.

At the same place, on a second vīragal.

Size 1'—6"×1'—0"

Kannada language and characters.

1. śrī namas tunga-śiras-tunga-cham-chāmāra-chāvē | trailōkya-
2. nagarārambha-mūlastambhāya Sambhuvē |
3. svasti śrīman-mahā-maṇḍalēśvara-chakravartti || śrī- Vīra Ba-
4. llāladēvar-prituvī-rāṇyadolu Akshaya-samva-
5. tsarada Āsvajya-bahula sap'amī Sōma-
6. vāradandu Tagare Kūsavārada asi-
7. ya māniya vyājada gaḍiya kālegadalli
8. Honnagāvunḍana maga Kavuraṇa halabaru vī-
9. raram talutt iḍidu suralōka-prāptan ādanu

Note.

This records the death of Kavuraṇa, son of Honnagāvunḍa in a fight with sword in a boundary dispute between the people of Tagare and Kūsavara in the reign of the Hoysala King Vīra Ballāladēva. The record is dated Monday the 7th lunar day of the dark half of Āsviyujā in the year Akshaya. The date cannot be verified.

23.

At the village Jōḍi Krishnāpura, in the same Hobali of Bikkōḍu, on a stone set up near Tirumalēdēva temple.

Size 4'—0"×3'—6".

Kannada language and characters.

1. Sārvari-samvatsarada Chayitra su | lu Narasa
panāyaka
2. nāyakaravara Bōganāyakana pavutira
3. panāyaka-suputra Hariyapanāyakanu
4. vanakendu Bōgapadēvarge koṭṭa Krishnā
grāma-bhūmiyolu
5. gaida bhūmiyalu giḍu-mara
6. yī-haliyanu āru apalāpisi chandra-sūryangalu yiruva pariyanta
7. taḍeyalāgadu endu koṭṭa koḍagi grāma || Gōraṇa

Note.

Several letters in this inscription have become effaced and illegible. It seems to record the gift of the village Krishnāpura as a koḍage to Bōgapadēva by Hariyapanāyaka, grandson of Bōganāyaka (son) of Narasapanāyaka. The grant is dated 1st lunar day of the bright half of Chaitra in the year Sārvari. The date is not verifiable.

24.

At the village Mūlēnahalli in the Hobali of Māḍihalli, on a stone set up at the village entrance.

Size 6'—0"×1'—6".

Kannada language and characters.

1. namas tunga-śiras-tumbi-chandra-chāmāra-chā-
2. ravē trayilōkya-nagarārambha-mūlastambhāya
3. Sambhavē | svasti śrī-vijayābhyudaya- Śālivāhara-śaka-

4. varuśa 1483 nege sanda kalivina krama-
5. v ent endare kalivinake saluvā
6. Dundubhi-samvatsa-
7. rada Bhādrapada ba 13 lū ||
8. sṛīmanmahā-maṇḍalésvarā
9. Rāmarājayadēva-mahā-arasu-
10. gaḷa mudreya Goraūra he-
11. bāruvaru Mādihali-sīme-
12. ya prabhugaḷu Mādihaliya Vi-
13. rappagaḍa Mūla Kārtivīrya
14. Sivunipurada Bhadrapa Hagare Vi-
15. rabhadra Sunḍehali Gōvindaśeṭṭi-
16. Chikkagaḍubali Mariyagonḍa | Da-
17. saūra Giḍaya Bommenahali Singāri
18. Attikāri Kallanāyaka muntāda ga-
19. uḍagaḷu Jōganaseṭṭiya maga Chenna-
20. ppaśeṭṭige koṭṭa pēṭeya śāśanaḍa kramav e-
21. nt endare Chennigarāyana amrutapaḍi-
22. ge saluva Mādihaliya sthala Mūlena-
23. haliyanu manna pēṭeyāgi ko-
24. ṭṭevāgi ī-grāmaka prati-nāma Chennigarā-
25. yapēṭe-sarva-svāmya ninna putra-pa-
26. utra śa mu uruttiyāgi ā-chandrārka-
27. sthāyiyāgi anubhaviṣikonḍu varu-
28. śa | kke Chennigarāyana amrutapaḍige
29. kaḍuguttige gaṃ 30 akṣharadallu muva-
30. ttu varahamam tettu bahe yisṭakke āva-
31. va tappidare heta tāya maitanava mā-
32. ḍidavanu u anyāyavāgi koṇ-
33. dare kā Lingavanta tappida vi-
34. bhūtti-rudrākṣhege tappidavanu tiranā-
35. madhāriyāda Vaiḷṇṇa-tirtakke ta-
36. ppidavanu yi-grāmakke sunka maggade-
37. re mane-sidhāya sarvamānya stāna-
38. mānya pūrva-mariyādi Lakshumi-
39. patiya baraha

Note.

This inscription is called *pēṭeya-śāsanu* meaning a grant conferring the right to collect taxes on shops in the street on the condition of the grantee paying a certain fixed sum for the service of the temple mentioned. It begins with an invocation to Śambhu and records the grant of the village Mūlenahalli in Mādihalli-sthala re-named Chennigarāyapēṭe as a *pēṭe* free from all taxes to Chennapaseṭṭi, son of Jōganaseṭṭi on condition that he should pay an annual quit-rent of 30 vaharas for the food offering to God Chennigarāya. The donors were Govravūr-hebāruva, the seal-bearer (?) of the mahā maṇḍalésvara Rāmarājayadēva, the chiefs of Mādihali-sīme, Vīrappagaḍa of Mādihalli, Mūle Kārtivīrya, Bhadrapa of Sivunipura, Vīrabhadra of Hagare, Gōvinda-seṭṭi of Sunḍehalli, Mariyagonḍa of Chikka Gadubali, Giḍaya of Dasavūr, Singāri of Bommenahalli, Attikāri Kallanāyaka and other gaudas. The grant is dated 13th lunar day of the dark half of Bhādrapada in the year Dundubhi, Śaka 1483 corresponding to 7th September of A. D. 1561. The word *Kalivu* used in line 4 of the record is probably a mistake for *Kavalu*, a treaty or contract. The engraver of the grant is named Lakshumipati in the record.

25.

HASSAN TALUK..

On the hill Nanjedēvaragudḍa in the village Sōmpur in the Hobli of Hassan.

Size 6'—3"×3'—9".

Kannada language and characters.

1. śrīmat parama-gambhīra-syādvādāmōgha-lāṇchhanam jīyāt trailōkya-nāthasya śāsanam Jinaśāsanam jayati sakala-vidyā-dēvatā-

2. ratna-pītham hṛdayam anupalēpam yasya dīrgham sa dēvaḥ jayati tadanu-
śāstram tasya yat sarva-mīthyā-samaya-timira-ghātir jyōtir ēkaṁ narāṇām |
3. drāgradim Salan emban āga puliyam poyd ā Salam Poyala yōgam
4. r ppalambarum rājyam geyuttirpīam | vinaya-pratāpam
emb i janarāthōchita-charitra-yugadim jagamam jana-nayanav enia
negaldam Vinayā-
5. dityam samasta-bhuvana-stutyam | ātang ati-mahimam Himā-sētu-samā-
6. khyāta-kīrtti san-mūrtti-Manōjātam marddita-ripu-nripa-jātam tanujātam
ādan Ereyanga-nripam | ballidar avanīpati-sampālita-dharmamārttha-
7. kāma-siddhivol avanī-vallabhar ātana tenayar b Ballālam Bittidēvan Udayā-
dityam | mūvar arasugaḷoḷam tām bhāviso madhyaman adāgiyum
8. nripa-guṇa-sadbhāvaḍin uttaman ādam bhāvi-bhavad-bhūta-jishṇu Vishṇu-
nripālam | Maleyam sādhisī māḍḍanē Tulavanam Kāichīpuram Koyatū-
9. r Malenāḍ ā Tulunāḍu Nilagiri ā Kōlālem ā Kongu Nanaliy Uchchangi
Virāṭarājanagaram Vallūr ivellam durvvāra-dōrvvaledim
10. līleyi sādhyam āduv eney ār Vishṇu-kshamāpālārōl yen-
al āldam chūḍāmaṇi hāram ene
11. kinnarēśvara-śīrah-prōttunga phaṇi guṇamaṇiḥ
12. samyakta-chūḍāmaṇiḥ ā Vishṇuvardharangam yenisikla
Lakshmādhēvigam udbhavisidān i bhū-vīśruta Nārasimhan āhava-
13. simham || paḍe-mātēm bandu kaṇḍang amṛita-jaladhī tām garvvadim,
gaṇḍavātam nuḍivātamg ēnan embai pralaya-samayadol mēreyam mīri
barppā kaḍalan-
14. nam Kālanānam mulida Kulikana-aram yugāntāgriyanam sidilānam
singadānam Puraharan-urigaṇṇannan i Nārasimhan | ripusarpad-darpa-
dāvānala-bahala-śi-
15. khā-jāla-kālāmbuvāham ripu-bhūpāla-pradīpa-prakara-paṭuṭara-sphāra -jan-
jhā-samīram ripu-nāgānīka-Tārkshyam ripu-ripa-nalīnī-
16. shanḍa-vētaṇḍa-rūpam ripu-bhūbhṛd-bhūri-vajram ripu-nripa-nuḍa-mātan-
ga-simham Nrisimham || pogakḍa tībra-pratāpa-
. gidu pogalḍudam mā-
17. ndoḍam śatru-gātra-pragaḷad-rakta-pravāha-prabala-guru-dhvānamum śatru-
bhūbhṛd-bhūri-sardōha-dāha-prachura-chiṭichīti-dhvānamum nirvvika-
18. lpam pogaluttirkkum Nrisimha-prabala-bhūja-balāḍōpannam dhātṛig ellam ||
ā vibhuvina paṭṭa-mahādēvige sadguṇa-charitradidam Sītādēvige ni-
19. gilād Echalādēvige Ballālādēvan udayam-geydam || Kali-kāla-kshatra-putra
prabalātara-durāchāra- sandōhadindampole porḍḍal pēsi bēsatt alava-
20. lida mahā-kāṭeyam rakshisalk ā Jalajāksham tāne band int avatarisidavol
Viraballālādēvam kula-jāty-āchāra-sāram nripavarān udayamgeyda-
21. n āścharyya-śauryyam || vinaya-śrī-nidhiyam vivēka-nidhiyam brahmanyā-
nam pūrṇa-puṇyanan uḍḍāma-yaśōrtthiyam jita-jagat-pratyarthiyam
sarva-sajja-
22. na-samstutyānan udbhavad-vitarāna-śrī-Vikramādityānam manujēsar Ma-
lerājarājanan ad ēm Ballālanam pōlvarē | urigaṇṇim berda chandā Tīpura-
23. m uridavol churchhūildārugārgga ri dandada dhagila dhandhaga
dhaga chetechelchēlchīlagatṭu porḍḍ embai ravam kaiganne dikpālakar
alavaliya-
24. l Viraballālanim (dim) d uridatt Uchchangi-yode ripu-nripati
pēlal untē || ranarangāṅgaṇa-Sūdrakam nadedod int Uchchangi nur-
chchalittu
25. tat-kshānadi nōḍe Virāṭarājapura vottuttāyitu munnānta Sēvunar āpōśana-
mātrakam neredarill endandu Ballāla-dōrgguṇavam bannisal anra
26. ballavar adār i bhūri-bhū-chakradol || Viḷayāḍi yenipa Sēvuna-balana . . .
. nichayāvilā makarākūlav i Yadukulaparitalaga-
27. tavāyitu bandu | kadana-driptāri-
raktam kūḍe haya-khuradindā neligett aggada yā
. dol mum pena penana betti-
28. bhūtālī punya-rāsīkrita-vipula-talam Vira-
ballāla-dēvam ||
29. svasti samasta-bhuvanāśraya śrī-prithvī-vallabha rājādhirāja paramēśvara
parama-bhaṭṭāraka Dvārāvati-puravarādhīsaram Vāsantikā-dēvī-lābdha-

30. vara-prasāda ripu-sammardana-vinōda Yādava-kulāmbara-dyumaṇi samya-
kṭva-chūdāmaṇi śatru-kshatriya-
31. māna-marddanam vīra-ripu-darppa-sharppa-janjhānila śrīmad vīrya . . .
. . . parākramaika-prabhāva | nirupamāta-
32. rkya-pratāpa naya-vinaya-svabhāva | sakala-jara-satyâśīrvāda | . . .
mudgara-samara-kēli-samsa-
33. kta . . . ripu-vijitāditya-pratāpa | saptānga . . . vilāsa
Sarasvatī . . . stambêrama (stambêrama) rāja-
34. kanthīraava | Pāṇḍya-kula . . . daṇḍa | Pallava-kula-yaśō- vipira-
dāvārāla | . . . | Simhala-sapāla-kurarga-kula-palāyana-kāra-
35. na kathōra-nija-vijaya-dōrddāṇḍa . . . | sakala-ripu-nīpa-kula . . .
. . . ityādi-nāmādi-
36. samasta-prasasti-sahitam śrīmat sārva-bhauma sangrāma-Rāma Bhillama-
diśāpatta . . . dharitripatta Malerājarāja maleparolganḍa
37. Talakāḍu Gangavādi Nolambavādi Banavase Pānungal Huligere Halasige
Belvala Talavali- taliygagonḍa bhuja-bala-Vīra-ga-
38. gan êkāṅgavīra Sanivārasiddhi Giridurggamalla chalad-anka-Rāman asahāya-
śūra niśśanke-pratāpa-chakravartti śrī Vīraballāladēvan asankhyāta-nija-
chāturaṅga-balaṁ
39. berasu Sēvuna-balaṁ ellamaṁ vīravilāsaṁ emba paṭṭamānadim toḍuḷa-
duḷiye | Sēvuna-bala-jaladhi-baḍavānaḷaṁ êkāṅgadim saptānga-sām-
40. mrājyamaṇa aḷavāḍisi rāshṭra-kaṇṭakara nirmūlamam māḍi Kalyāṇa-par-
yantaṁ āgi sukha-sankathā-vinōdadim rājyam-geyyuttaṁ ire . . .
41. tad-rājya-pūjyam appa rājadhāni Dōrasamudradolu śrīmad Vādībhasimba-
tārākika-chakravartti Śrīpālatraividya-dēvarum avara guḍḍugaḷ Mā-
42. risettīyūṁ Kannisettīyūṁ Bharatisettīyūṁ int ī nālvarum nānādēsiyūṁ
nagaramum śrīmad Abhinava-Sāntināthadēvara bhavya-jinālayam eni-
43. pa Nagara-jinālayamam mādisida Rājasetty anvayamum āchāryyavaliyūṁ
ent endode śrīmad Dramila-sanghēsmin Nandi-sanghō' sty A-
44. rungulaḥ anvayō bhāti niśśēsha-sāstra-vārāśipāragaiḥ śrī Vardhamāna-
svāmigaḷa dharmatīrttham pravartisuvalli Gautamasvāmigaḷim Bhadrabā-
45. husvāmigaḷim Bhūtabali Pushpadantasvāmigaḷim . . . Sumatibhatā-
rakarin Akalankadēvarindam Vakragrīvāchāryyarim Vajranandigaḷim
Simhanandigaḷim Paravādimallarim
46. Śrīpālādēvarim śrī Hēmasēnarim Dayāpāla-munīndrarim Śrīvijayadēvarim
Sāntidēvarim Pushpasēnadēvarim chakra-
47. vartti śrī Vādirājādēvarim śrī Sāntadēvarim Śabdabrahmasvāmīdēvarind
Ajitasēna-paṇḍitadēvarim Mellishēnamaladhāri-svāmigaḷim
48. Śrīpālatraividya-gadya-padya-vachō-vīnyāsam nisargga-vijaya-vilāsam |
tad-anantaram śrīmat Traividya vidyāpati-pada-kama-
49. lārādhanā-labdha-buddhiḥ siddhāntāmbhō nīdhāna . . . mṛitāsvāda .
. . . dikshā-śikshā-surakshā . . . kra Vākpati-ripunaḥ santatam bhavya-
sēvyah sōyam
50. dākshinyamūrtir jgati vijayatē Vāsupūjya- bratīndrah tad-anantaram
sura-rājēndra-madēbha-danta-chayadol diggāmi . . .
mandiradol bha-
51. rgga-karāla vi . . . la-tamō Himādri-kūtangaḷol Dharaṇīndrōdgha-kirīṭa
kūṭa-taladol Vāgdēvi . . . yend arival śrī muni Vajra-
52. nandiya gabhīrōdāra . . .
. . . balāsita . . . jan
53. gaḷa kōḍinol podalḍ esedu Mandaraman eyde . . .
yaśō-lateye muni Vajranandiya
54. Ingaḍalannaruvali . . . Vajranandi-
bratiyā | tat-sa-
55. mayadol Kumāraṇ andu samasta-prabhugāvunḍugaḷi nāḍa kāyu . . .
. . . pratāpa-chakravartti Vīraballāla-
56. dēvanam kāṇalvēḍi bandirddalli Abhinava-śrī-Sāntināthadēva . . .
manashta-vidhārchchaneyumam pūjeyumam rishiyar āhāra-dānamumam
57. kaṇḍu piridum santasam māḍi dēvara śrī-kāryyakke . . .
nāḍagaunḍugaḷ tammoḷ aikamatyavāgi pratāpachakra-
58. vartti Vīraballāladēvaṁ bandu . . . sāntidēvar- ashta-
vidhārchchanegam khaṇḍa-sphuṭita-jīrṇōddhārakkam rishiyar-āhāradānak-

all good people and a Vikramāditya in liberality ? Is it possible to describe the greatness of Viraballāla by whom the fort of Uchchangi was burnt causing consternation to the lords of regions and making a great crackling noise like that of the three terrible cities which were formerly burnt by the fiery eye of Śiva ? Who can sufficiently praise on earth the prowess of Ballāla by whom Uchchangi was destroyed, Virātarājapura (Hāngal) was swallowed at a mouthful and the power of Sēvūṇas opposing him was sipped like a drop of water.

Be it well. While the illustrious Viraballāladēva, the refuge of the universe, favourite of earth and fortune, rājādhirāja-paramēśvara, paramabhaṭṭāraka, lord of the excellent city of Dvārāvati, obtainer of boons from Vāsantikādēvi, delighter in destroying enemies, a sun in the sky that is the Yādava race, crescent jewel of righteousness, destroyer of hostile kings, a wild storm in driving away the pride of powerful enemies, possessed of great valour, and of indescribable and unrivalled splendour and polite behaviour, blessed by all people, ready to fight with his club, resplendent like the sun, a royal lion to elephants that are the hostile Kings, a wild fire to the forest that is the fame of the Pallava race, scatterer of the deer that are the Simhala and Sapāla, possessed of strong and victorious arms, possessed of all these and other attributes, the illustrious monarch, a Rāma in battle, a terror to Bhillama, king over Male Chiefs, vanquisher of opponents, conqueror of Talakāḍu, Gangavāḍi, Nolambavāḍi, Banavase, Pārungal, Huligere, Halasige, Belvala. bhujabala-Vira-ganga, a hero requiring no assistance, niśśanka-pratāpa-chakravarti, the illustrious Viraballāladēva, crushing the whole army of Sēvūṇas with his countless troops and thus becoming a submarine fire to the ocean that is the might of the Sēvūṇas, administered his kingdom with the seven attributes of sovereignty and uprooting all enemies to his kingdom and reigned over a territory extending up to Kalyāṇa in peace and happiness :—

Be it well. In the capital Dōrasamudra, respected throughout the kingdom, the illustrious Vādibhasimha-tārkika-chakravarti Śrīpāla-traividya-dēva and his disciples Māriṣeṭṭi, Kāṇṇiseṭṭi, Bharatiseṭṭi, all these four together with the merchants from all countries and citizens caused to be erected a fine Jaina temple of god Abhinavaśāntināthadēva called Nagarajinālaya. The following is the pedigree of Rājaseṭṭi, who was instrumental in the construction of the said basti and also of his guru .

In the Nandi-sangha which is a part of the illustrious Dramiḷa-sangha and Irunga-lānvaya are several learned men well versed in all the śāstras. The holy teachings of Vardhamānasvāmi being prosperous, from Gautamasvāmi was descended Bhadrabāhu ; from him Bhūtabali Pushpadanta ; from him came Sumatibhaṭṭāraka : from him Akalanka ; from him Vakragrīva ; from him Vajranandi ; from him Simhanandi ; from him Paravādimalla ; from him Śrīpāladēva ; from him Hēmasēra ; from him Dayāpāla ; from him Śrīvijayadēva ; from him Śāntidēva ; from him Pushpasēna from him Vādirājadēva ; from him Śāntadēva ; from him Śabdabrahmasvāmi ; from him Ajitasēnapaṇḍita ; from him Mallishēnamaladhāri ; from him, Śrīpālatraividya.

The teachings of Śrīpālatraividya-dēva in the form of prose and poetry are ever victorious. After him came Vasupūjyabratīndra, with his spiritual knowledge obtained by the worship of the lotus feet of Traividya-vidyāpati, versed in the siddhānta ever worshipped by devotees, and a personification of upright conduct.

His successor was Vajranandi whose fame pervaded the tusks of the elephant of Indra Śiva's body, the peaks of Himālaya mountain, the crown of Dharaṇīndra (serpent)

A stone set up in Yeluvaladasime to the north-east of Kadalahalli and beyond the (common boundary of ?) Torenadu, Santenadu, and Ganninadu Talay-
amoraḍi near Guravinagundi the bank of the stream Chancha-
ravalla to the south-east of Kadaleyahalli . . .
moradi, a pond to the south-west of Chan-
charivalla and Kadaleyahalli the hillock of black rock situated
in the common boundary of Kadaleyahalli, Torenadu and Halliyabidu : thence the
banyan tree to south of Chancharivalla; thence the common boundry of the north-east
of Kadaleyahalli, Gummanavritti

Good fortune No greater gift is found than the gift of
land. He who takes away a gift of land made by oneself or by others will be born as
a worm for sixty thousand years.

Note.

This record contains the usual genealogy of Hoysala kings up to King Viraballala II and records the gift of two villages Muchchandi and Kadalahalli in Gummanavritti in Maysenad by King Viraballaladeva for the service of God Abhinava Santinathadeva set up by some settis including Rajasetti with the cooperation of nadu-gaundas and the Jaina saint Sripalatraividya. The prince is said to have personally inspected the temple and pleased with the way in which the religious services and distribution of alms to ascetics were conducted and the grant was made by the King at the request of prince and the nadugavudasa. The monk Vajramandi, disciple of Vasupujya, was entrusted with the management of the above temple and charities. The date of the grant is the Uttarayana-sankranti day of the year Virodbhikrit, Saka 1114. But Saka 1114 coincides with Paridhavi the year after Virodbhikrit and not Virodbhikrit as stated in the grant. The date is not verifiable. The inscription stone is found on a hill called Nanjedavaragudda at some distance from a Siva temple. Although the grant to the Jaina temple implies the existence of such a temple near to inscription stone at the period of the grant, at present, however, all vestiges of Jaina worship have disappeared on the hill and only Siva worship is conducted there.

26.

At the village Kandali in the Hobali of Hassan, on a stone set up in the field of Timmegauda.

Size 2'-0" x 1'-3".

Kannaḍa language and characters.

- | | | |
|------------------|--|------------------|
| 1. śrī Vāruva- | \| | 4. lālarāya |
| 2. da Bōge Sāha- | | 5. koṭṭa kodagi. |
| 3. niyarige Ba- | | |

Note.

This and the succeeding two numbers record the grant of plots of land in which the inscription stones are set up, to Bōge Sāhani, a cavalry officer by the Hoysala King Ballalarāya.

27.

At the same village, on a stone set up in the Kodagi land of Muddegauda.

Size 3'-0" x 1'-6".

Kannaḍa language and characters.

- | | | |
|-------------------|--|-----------------|
| 1. śrī Vāruvada | \| | 4. ya koṭṭa ko- |
| 2. Bōge Sāhaniya- | | 5. dagi. |
| 3. rige Balālarā- | | |

28.

At the same village, on a stone set up in the land of Hanumantarāya.

Size 3'-0" x 1'-6".

Kannaḍa language and characters.

- | | | |
|-----------------|--|---------------|
| 1. śrī Vāruvada | \| | 4. rāya koṭṭa |
| | | |

To the east of the village Kôramangala in the Hobli of Dudda, on a stone set up in the land of Karaḍegaḍa.

Size 3'—2"×1'—10".

Kannada language and characters.

1. svadatâm | paradattâ vâ
2. yô harêta vasundha-
3. râm | shashthir vvarsha-sahasrâ-
4. ni vishthâyâm jāvatê kri-
5. miḥ | na visham visham i-
6. tyâhur brahma-svam visham u-
7. chyatê | visham êkâki-
8. nam hanti dēva-svam putra-
9. pautrakam-

Note.

It is curious that this inscription contains only the imprecatory stanzas found in other grants.

30.

To the east of the village Mâyisamudra in the same hobali, on a stone lying in the pasture land.

Size 3'—3"×1'—6".

Modern Kannada characters and language.

1. Yiva-samvathsarada
2. Kârttika ba | lû Ka-
3. darayyana maga
4. Mâsanayage |
5. Kâmarûra kereya-
6. bandige bitṭa bhû-
7. miya sâ-
8. sana

Note.

This records the grant of some land to Masanaya, son of Kadarayya, for the service of *Kereyabandî* (removal of the silt in tanks ?) of the village Kâmarûr.

31.

At the village Heragu in the same Hobali, on one of the sides of a pillar in the sluice of the tank.

Size 6'—0"×1'—6".

Kannada language and characters.

- | | |
|------------------------|---------------------------|
| 1. śrīmad-Ātrēya- | 3. dēya Hiṭṭamayana ikki- |
| 2. gôtrada Heraginûro- | 4. da tûmbu dēgula |

Note.

This records the erection of the sluice and a shrine by Hiṭṭamayya, of Ātrēya-gôtra, the ruler of Heragu.

32.

On the other side of the same pillar.

- | | |
|-----------|---------------|
| 1. Nârâṇa | 3. yaṇa |
| 2. Malli- | 4. Hiṭṭamayya |

Note.

This inscription which is engraved in Kannada characters of the Hoysala period contains merely three names, Nârâṇa, Malliyana and Hiṭṭamayya. Probably they are the names of the builders of the tank or the sluice.

At the same village (Heragu), on a stone lying near the Isvara temple. (Number 60 of Hassan Taluk in Epigraphia Carnatica Vol. V, revised).

Size 1'—6"×1'—0".

Kannaḍa language and characters.

1. namas.tunga-śiraś-chumbi-chandra-chāmara-châravê | trailôkya-nagarâ
rambha mûla-
2. stambhâya Sambhavê ||
3. śrî śivam astu sarvva-jagatô para-hita-niratâ bhavantu bhûta-gaṇâ (h)
dôshâh
4. prayântu nâsam sarvvatra janas sukhî bhavatu lokaḥ | svasti samadhigata-
5. ta-pancha-mahâ śabda-mahâmaṇḍalêśvaram Dvârâvatîpuravarâdhîśvaram
Yâ-
6. dava-kuḷâmbara dyumaṇi Malaparoluganḍa Kongu Nangali Gangavâḍi
7. Nonambavâḍi Banavase Hânungalu Halasige-goṇḍa bhujabulavîra
8. Jagadêkamalla pratâpa Hoysala śrî Nârasimha Dêvaru śrîma-
9. drâjadhâni Dôrasamudrada nelavîḍinḍu dushṭa-nigraḷu śiṣṭa-pra-
10. tipâlanam mâḍi sukha-sankathâ-vinôdadim prithvirâjyam geyyuttam ire.
11. saka varshsha sâsiradenbattaneya Bahudhânya-samvatsarada Paushya.
12. suddha trayôdasi Sôma-vârad uttarâyana-sankrâtiyam-
13. du pratâpa Hoysala śrî Nârasimhadêvara dattiyâgi Hera-
14. goḍeya Sôvanâthima.

Note.

This inscription is incomplete since a portion of the bottom of the stone on which it is engraved is broken off. It seems to record some gift in the name of the Hoysala King Narasimha by Sôvanâthimyya, ruler of Heragu. It is dated Monday the 13th lunar day of the bright half of Pushya, Uttarâyana sankrânti of the year Bahudhânya, Śaka year 1080. The date corresponds to Sunday 4th January of A.D. 1159, the tēdi of Makara being ||

34.

On another face of the same stone.

Kannaḍa language and characters.

- | | |
|------------------------------|---------------------------------|
| 1. svasti samadhigata- | 8. Bâchara sam srâvana suddha |
| 2. pañcha-mahâsa. | dasani |
| 3. mahâmaṇḍa. | 9. brîhavâradandu śrîmatu. |
| 4. svaraṇ Viraba. | 10. . . bâlâḍ Arkkê svaradê- |
| 5. lādêvara rājya. | 11. vara nandâ-dîvigege bitt |
| 6. chandrârka-sthira | 12. ettu gâṇa vondu int i- |
| 7. Heragina sunkada herggaḍe | 13. dharmmam âvaṇprati- |
| | 14. pâlisode kiḍisidavange puñ- |
| | 15. cha-mahâ-pâtakam akkum. |

Note.

This records the gift of an oil-mill worked by bullocks the income of which is meant to be used for the service of lighting perpetual lamps before Arkêśvara of . . bâlâ made by Bâcharasa, the chief customs officer (sunkada-hergrade) of the village Heragu in the reign of King Viraballâla. The date of the grant is stated to be Thursday, 10th lunar day of the bright half of the month Śrâvana. The date is not verifiable. It ends with the usual imprecations.

To the north-west of the same village Heragu, in the land of Mārana Timma.

Size 4'—4"×1'—6".

Kannaḍa language and characters.

1. śrī ōm namaś Śivāya chārave !
2. trailōkya-nagarāmbha-mūlastambhāya Sambhavē ! svasti śrī-
3. mat-pratāpachakravarti Hoysala vīra
4. ysala cha yuḍuga
5. nemba bhūbhujam ! ya
6. yāryya-nandanam ! na
7. pp Ereyanga-bhūbhujam ll samara ya yam na
8. suran atulavijayam vi rātiyam Narasimha-su-
9. tan āgirdam ! Viṣṇu-tanaya
10. konḍera Tribhuvanamalla la
da ka
11. rāgirdar Nāra-
12. simhan āhavasimham Talakāḍu Gangavā-
13. di Noṇambavādi Hānūngallu gonḍa bhujaḥala vīra-
14. Gangan asahāyaśūra Sanivārasiddhi giridurggamalla Chaladankarāma
15. pratāpa Hoysala vīra Ballāla dēvaru śrīmad-rājadhā-
16. ni Dōrasamudradolū sukha-sankathā-vinōdadim rājya-
17. geyyuttum ire tat-pāda-padmōpajivi
18. ntavāmara sangama-dhātri
19. lādēvigam ātmajar apra jagaḷu
20. rge Dēvarāja la nu vā
21. tanaya Heragimya mārānu venipa
22. ru bhōdhi dhareyo !
23. kṛitapunya Māchiseṭṭi dharmmadim
24. kshitiḥinayama
25. satam kuladīpaka Māchiseṭṭiyum svasti sakavarisha 1105
26. Sōbhakṛit-samvatsaraś Āshāḍha śuddha Pāḍimi Sō-
27. mavāradandu Heragūru
28. nṇa heggadeyumu Māchiseṭṭiyu Maysenāḍa gavuḍugaḷu
29. prajegaḷuv irddu Sōmēśvarasvāmi-dēvālyada haḍu-
30. vaṇa meyya gadde salage hattu beddale mattar ondu ll int initu-
31. vam Māreya bhaṭṭa Māde (ya) ge kālam karchchi dhārāpūrvakam mā-
32. di biṭṭaru ll idan ārādaruvādalli pratipālīsidaḍaru
33. sāyira kavileyumu Gangeya taḍiyali kōḍum ko-
34. lagavam honnum belliyim kaṭṭisi chaturvēdadā pārāga brā-
35. hmanargge kōṭṭa phalam eyduvaru kiḍisidaḍaru saha-
36. sra-kavileyam brāhmaṇarumam Gangeya taḍiya-
37. li vadhiyisida gatiyan eyduvaru ll ōm namaś Śivāya ll
38. sva-dattam para-dattam vā yō harēti vasundharā
39. hasrāni mishṭāyām jāyatē krimih ll i-dharmmava
40. n Chāmayana Māchiseṭṭi ll i-dharmmava Haryapagavunḍa
41. seṭṭige dēvara hindana gadde hattu koga salvudu

Note.

This inscription records the gift of a plot of wet land with the sowing capacity of 10 salages and of a plot of dry land measuring 1 mattar to the west of Sōmēśvara temple by heggade of the village Heragū together with Māchiseṭṭi, the gaḍas and other inhabitants of Mayse-nāḍu to Mādeya, son of Māreyabhaṭṭa after washing the feet of the donee. It is further stated in the record that a plot of wet land with the sowing capacity of 10 koḷagas behind the temple was granted to Māyagaunḍa and seṭṭi. The record is dated Monday the 1st lunar day of the bright half of Āshāḍha in the year Sōbhakṛit, Śaka 1105. According to Svamikannu Pillai's Tables the English equivalent of the date is Wednesday the 22nd June A. D. 1183. Sōma may be a mistake for Saumya, Wednesday. The grant ends with the usual imprecations.

At the village Valagerehalli in the same Hobali of Dudda, on a stone pillar in the temple of Heraginamma.

Size 5'—6"×1'.

Kannada language and characters.

- | | |
|--------------|----------------|
| 1. śrī Mahā- | 4. reya kō- |
| 2. dēvargge | 5. diya be- |
| 3. biṭṭa ke- | 6. ddale ma 2. |

Note.

This records the gift of a plot of dry land of 2 mattars situated below the waste weir of the tank for the service of god Mahādēva.

37.

To the north-west of the village Kaṇajanahalli in the same Hobali of Heragu, on a stone lying near the ruined Kallēśvara temple.

Size 4'—0"×2—6".

Kannada language and characters.

1. śrī ōm nama Śivāya || namas tunga-śira-chumbi-chan-
2. dra-chāmara-chāravē trailōkya nagarārām-
3. bha-mūlastambhāya Sambhavē !
4. svasti samasta-prasasti-sahita śrīmatī Hoysaladē-
5. var Dōrasamudrada neleviḍina [li] sukha-sankathā-vinō-
6. dadim rājyaṃ geyyuttam irddu Heragina Būchime-
7. ya Māragavaḍa samasta-praje gavudugalu Śi-
8. mukham emba sanchhharadandu Sōmavāra Makara-sankranṭi
9. Betipātadandu Nāgagaḍa Chikkaṇa Mādagaḍa
10. Kālisetti int inibara putra Gavudaya samasta-
11. prajegaḷu irddu Vāmadēvara Sōmeyana kālām karchchi dhārā-
12. pūrvvakam mādi biṭṭa gardde dēvara sāre bhūmi keya
13. Koḍagehalladali sāhaṇi . . . ya halali ! keyi Gō-
14. liya halali 10 keyi inisu Nāgaṇa dēvālyakke biṭṭa
15. dharmma || Maragaḍana maga Māchaya sva-dattam para-dattam vā
16. yō harēta vasundharā ! sashṭi varisha-sahasrāni viṣṭāyāṇi
17. jāyatē krimi ! priyadind int idaneyde kāva puruṣaṅ ā-
18. yam jayaśrīyūm-akke yidaṃ [kāyade] kāyada pāpige Kurukshētra-
19. doḷ ekkōṭi-munindraram kavileyam vēdādhyarāṇi kond ad-onḍ ayaśam
20. sārḍdapud endu sārḍdapuv i-sailāksharam dhātṛiyol

Note.

This records the gift of some wet land to Sōmeya, son of Vāmadēva, by Būchimaya of Heragu, Māragavaḍa, all the *praje-gaḍas*, Nāgagaḍa, Mādagaḍa son, of Chikkaṇa, Kālisetti and their sons Gaḍaya and all other people for the service of a temple built by Nāgaṇa. The grant is signed by Māchaya, son of Maragaḍa and is stated to have been made during the reign of the illustrious king (name not given) of the Hoysala dynasty at Dōrasamudra, on Monday, the day of Makara Sankrānti and Vyatipāta in the year Śrīmukha.

The grant ends with the usual imprecatory verses.

38.

At the village Kōḍihalli in the same Hobali of Heragu, on a viṇagal set up near the Iśvara temple below the tank.

Size 3'—0"×2'—0".

Kannada language and characters.

(1st row)

1. svasti tribhuvanamalla malaparo-
2. luṅaḍa Viṣṇuvarddhana Bittidēva

(2nd row)

3. poysalaṃ Gangavâḍi Tombhaṭṭarusâsi . man âlutta-
 4. m i ru-go
 5. lalu bandu kâdi biḷḷu Sômana Sivalôka-

(3rd row to right)

6. prapitan âda śrî

Note.

Several letters in this inscription have disappeared owing to the bad practice of the villagers sharpening their reaping knife on inscription stones. The inscription seems to record the death of Sômana in a cattle-raid during the reign of king Vishṇu-wardhana Biṭṭidêva Poysala over the province Gangavâḍi Ninety-six Thousand.

39.

At the village Kittanakere, in the same Hobli, on a stone set up near the temple of Gaṇêśa.

Size 2'—4"×2'—7".

Kannaḍa language and characters.

- | | |
|-------------------------|-------------------------------|
| 1. śrîmatu | 4. Râyananayka- |
| 2. śrî Râmapa Sa- | 5. karu Kittanakereya |
| 3. rvari-samvatsaradalu | nikkisida |
| | 6. kaḷachi âgi mâḍuva hola |

Note.

This records the grant of some land by Râyana Nâyaka as rent-free estate (*kaḷachi* or *kânâchi*) to some person in the year Śârvari for having done some service at Kittanakere.

40.

At the same village, on a stone lying by the side of the Iśvara temple.

Size 5'—6"×2'—0".

Kannaḍa language and characters.

1. svasti samasta-bhuvanâśrayaṃ śrî-prithivîvallabha mahârâjâdhirâja para-mêśva-
2. ra paramabhaṭṭarakam Dvârâvatîpuravarâdhîsvaram Yâdava-kulâmbara-dyuma-
3. ni samyaktva-chûḍâmaṇi malerâjarâja maleparolu-gaṇḍa Talakâḍu Ganga-vâḍi No-
4. nambavâḍi Banavâse Hânungallu Huligere Halasige Belvola Taṭṭavâḍi Talakâḍunâḍu
5. gaṇḍa bhujabala Vîragangan êkāṅgan êkāṅgavîra sanivârasiddhi giridurgga-malla chaladankarâman asahâ-
6. yaśûra niśśankapratâpachakra-vartti Hoysala vîra-Ballâladêvarasaru Kalyâṇa-paryyantam â-
7. gi sakala-jana-kalyâṇa-mahôtsavadim . êkachchhatra-chchhâyeyim suka-sankathâ-viṇôḍadim râjyam geyutta-
8. m ire ll
9. svasti śrîmatu saka varsha 1117 neya Râkshasa-samvatsarada Mâgha su 10 Brihavâ-
10. radandu Chaṭṭagaundara Mâlayyana maga Sômeyanu Hâruvanahallîya dâriyalu
11. hemmakkaḷa uḍe urchchaliyade tanaṃ tana sangaḍada Bechcheya-mâvanuṃ vîragâlegam kâdi he-
12. makkaḷa kâdu kaḷiḥi kaḷḷaram kondu tâvu sura-lôka-prâptar âgi dēvakane-yar uydaru â-
13. tan illada heṇage âtanim hiriyanna Kalleyanuṃ âtana tamma Benacheyanuṃ avara kiri-

14. yayya Kattadahalliya Mâdigaudanum int i-mûvarum âtana vîravastuvan
nilisida silâlêkhe
15. Châttagaudara kereya kelage tamma kere-manninalli Benacheyanum Bam-
meyanum Sômajîyana kâlam ka-
16. rehchi vîragallinge nivêdyakkam hû-patregam dhârâ-pûrbbakam mâdi biṭṭa
gade ko 4 yi-dharmma
17. yi-dharmmavampûjisade
18. udâsîna-mâdidade kavile-
19. yam brâmmaṇara konda pâpa.

Translation.

Be it well. While Hoysala Vîra Ballâladevarasar, the refuge of the whole universe, favourite of Fortune and Earth, mahârâjâdhirâja, paramêśvara, paramabhattâraka, lord of the excellent city of Dvârâvati, a sun in the firmament of the Yâdava race, a crest-jewel of rectitude, king over Male Chiefs, a terror to enemies, conqueror of Talakâḍu, Gangavâdi, Nonambavâdi, Banavase, Hânungallu, Ililigere, Ilalasige, Belvola-Tattavâdi and Talekâḍu-nâḍu, bhujabala Vîragangan, great hero, Śaivârasiddhi, Giridurgamalla, a Râma in battle, a brave warrior, possessed of undoubted prowess, was ruling over his kingdom stretching as far as Kalyân under a single umbrella in peace and prosperity making all his subjects happy :—

Be it well. On Thursday 10th lunar day of the bright half of Mâgha in the year Râkshasa, Śaka year 1117, Sômeya, son of Mâyayya who was the son of Châttagauda along with his uncle (?) Bechoheya fought heroically on their way to Hârivanahalli in defence of their women from outrage by robbers and after slaying the robbers and rescuing their women died in the battle and were carried to the world of gods by celestial damsels. On his death his elder brother Kalleya, his younger brother Benacheya and their uncle Mâdigauda set up this inscription stone in memory of his valour. Benacheya and Bammeya after washing the feet of Sômajîya made a gift to him with pouring of water of a plot of wet land with the sowing capacity of 4 kolugas below the tank of Châttagaudanakere from among the lands there belonging to them in order that food and flowers may be offered to the vîragal. Whoever disrespecting this grant treats it with indifference will incur the sin of killing tawny cows and Brahmans.

Note.

This inscription belongs to the reign of the Hoysala King Vîraballâla II. It is a vîragal recording the death of a warrior named Sômeya in rescuing women from robbers. Its chief interest lies in the fact that a special land grant is made for offering daily worship to the vîragal, a custom which seems to have been mentioned nowhere else. The date of the grant corresponds to Thursday 11th January of A.D. 1118. The usual imprecation is found at the end of the grant.

41.

At the same village Kittanakere, on a stone lying buried before the Îśvara temple in ruins.

Size 4'—9"×2'—3".

Kannaḍa language and characters.

1. śrî namaḥ stunga-siras-tumbi-chandra-châmara-châravê | trailôkya nagarâram
2. bha-mûlastambhâya Sambhavê || lingamene janani-janakam lingamene ena-
3. gâdan âptabândhava bhrâtru || lingam ene sarvvaṁ enisuva sangam doreko-
4. lge janma-janmântaradoḷu || ôṁ namaḥ Sivâyah Gaṇapatyâya namaḥ | śrî
śrî
5. Śrîg utpatti-nimittav âda Yadu-vamsâmbôdhig indhûdbhavad râgam śrî-
Salanem-
6. ban âgi puliyam poydâ Salam Hoysalam yôgîndrôktiyyin âdan â-pesare
7. tad-vamsadavargg appina bhôgaiśvaryya-guṇânvitar ppalabarum râjyam-
geyutt irppinam | vinaya-prati-
8. pa-rûpam Vinayâdityam samasta-bhuvana-stutyam | janakke tâldi
Karṇṇan enippam san-mârgga-vri-

9. tti nityâbhyudayam || â-Vinayâditya-sutan appa Ereyangadêvangam Êchala-
dêvigam puttî pu-
10. rushârta-trayakkam trai-purusharggam dore yenisi jasam bettar Ballâladê-
vanum Bittîdêvanum Udayâ-
11. dityanum endu mûvar arasuga avarolu madhyaman âgiyum kshatriya-dharm-
madol uttaman enisi Ma-
12. le-modalâgi mûdâna samudrame sîmeyenal âldam || â-Vishṇuvarddhanangam
bhâvôdbhava-râjya-Lakshmiy enisida
13. Lakshmâdêvigam udubhavisidan i-bhû-vîsruta-Nârasimhan âhava-simham ||
â-vibhuvina paṭṭamahâdêvige sadgu-
14. na-charitradindam Sîtâdêvige migilâd Êchaladêvige Ballâladêvan udayam-
geydam | âtana vikramam upamâtitam bhû-ta-
15. ladol ullâ bhûta-patigalu bhîti-nata-vikatam âvudô || tan-nija-dhareyan
âdai sa nâdâlvar || raṇa-rangâṅgaṇa-Sûdrakam
16. nadedod int Uchchangi nuchcha tatu-kshanadim nôde Virâṭarâjapuram
ottutt âytu muntt ânta Sêvunar âpôsana-
17. mâttrakam neṇedar illendandu Ballâla-dôr-guṇamam baṇṇisal aṇṇa ballavar
adâr i-bhûri-bhû-chakradolu | ânâtôgrivar e-
18. nippa Pândya-kulamam nirmmûlanam geyd ajêyanan udâtta Murâri-
Kêsavana sarvasvangaḷam gelda dhîranan âtôpadin ânta Sê-
19. vunar and ond-âneyolu gelda vîranan âr âmpa nripâlakar kkadanadolu
Ballâla-bhûpâlanam || svasti samasta-
20. bhuvanâsrayam sîrî-prithvîvallaḥham mahârâjâdhirâja paramêsvara parama-
bhaṭṭârakam Dvârâvatî-puravarâdhîsvaram
21. Yâdava-kulâmbara-dyumaṇi samyaktva-chûdâmaṇi malerâjarâja malapar-
oluganḍa Talakâdu Gan-
22. gavâdi Nonambavâdi Banavase Hânungallu Huligere Halasige Beluvala
Taṭṭavâdi Talekâdunâdu
23. konḍa bhujabala-vîragangan êkâṅgavîra sanivârasiddhi giriduggamalla
chalad-anka-Râman asahâya sûra nissanka-
24. pratâpachakravartti Poyisala Vîra-Ballâladêvarsaru Kalyâṇa-pariyantamâgi
sakala-jana-kalyâṇa-mahô-
25. tsavadin êkachchhatra-chchâyeyim sukha-sankhatâ-vinôdadim prithvî-
râjyam-geyyutam ire || tat-sâmrâjya-pû-
26. jyam appa Uddingapâlar ânvâyam ent endaḍe || sîrî-Uddingapâladêvaru
tamma ettisida dêvâlyada dharmma pra-
27. varttisuvalli avara magan appa Îsarajiyange Kittanakereya Prithirâva-
setṭiya makkaḷu Châmagaunḍa Mâ-
28. digavuda Sômagavuda int i-mûvarolage Châmagavudana makkaḷu Râma-
gavuda Pârisagavuda
29. Dandigavuda Mahâdêvasetṭiya makkaḷu Râmeyanâyaka Châkeyanâyaka
Hachayasâhani Sô-
30. magavudana makkaḷu Pârisagavuda Jannagavudanum int i-mûvaru gavu-
dugaḷum Bittanaheggaḍe Âdityadêva Ga-
31. napayya Singaṇṇa Bôkaṇṇa Baddagavudara Mâleya Keyimâlagavudara
Kalleya Masanagavudana ma-
32. ga Kêtayya Êchagavudara Mâchaya Honnôleya Mâragavuda Donḍavurada
Mâkisetṭi Kaṭṭadahalliya Mâdi-
33. gavuda Muttattiya Kâlisetṭi Setṭigahalliya Kâcheya Tibbagavudara Bom-
meya Kâmeya Kônana Giryana E-
34. kajja Nâdara Kêtaya Dêmisetṭiya Dêvana int inibarum pramukhyavâgi
svasti sîrîmatu saka variâsa 1095 neya
35. Vijaya-samvachharada Vaisâkha su 10 Brihavâradandu Siddhêsvaradêvara
ashta-vidhârchanegam niyivêdyakam khaṇḍa-sphuṭita-jîrnnô-
36. dhârakavâgi sîrî-Vîra Ballâladêvara ardhaṅga-lakshmi Umâdêviyara hiriya-
maneverggaḍe Kêsimaṇṇanum Bittiyana-
37. herggaḍeyum mûvaru gavudugaḷum samasta-prajegaḷu mukhyavâgi â ūra
hiriya kereya kelage 25 gê-
38. num bâchi-vidiya-kôlalu Kaḍavada gondiyalli kaba | râtakam sa 1 ko 10
Muguliyakaṭṭada hin-
39. de hiriya tûmbinanitu harivalli sa 2 ko 10 hâla mêle beddale kamba 4 râ ||
kayigâṇa | ondu dêva-

40. golagada mângolaga int initumam Uddingapâladêvara magan appa Isvaraji-
yana pâda-prakshâlana-pu-
41. rassara dhârâ-pûrvvakam mâdi sarvva-bâdhâ-parihâram âgi â-chandrârkkam-
baram naðavantâgi biṭṭa da-
42. tti || sva-dattâm para-dattâm vâ yô harêt sam vasundharâm sluṣṭim
varsha-sahasrâni viṣṭhâyâm jâyatê kri-
43. miḥ || priyadind int idan eyde kâva purushang âyum jayasrîyum akke ilam
kâyade kâyva
44. pâpige Kurukshêtradol Vâraṇâsiyol ekkôṭi-munîndraram kavileyam vêdâ-
dhyaram kond ad-
45. ond ayaṣam porddugum endu sâridapuv î-sâilâksharam dhâttriyoḥ ||

Translation.

Salutation to Sambhu, beautiful with the fly-flap that is the moon touching his lofty forehead, foundation-pillar to the city of the three worlds. Linga is the father and mother, Linga is my master, friend, relative and brother, Linga is my all. May it be with me in all my births. Obeisance to Siva. Obeisance to Gaṇapati.

To the sea of Yadu family, which is the birth-place of the goddess of wealth is king Sala a full moon. By slaying a tiger he was called Hoysala by the foremost of Yogis and this name Hoysala continued among his descendants also. After several of them passed away, ruling over the kingdom, full of happiness, wealth and noble qualities, there came King Vinayâditya, an embodiment of nobility, praised by the whole world, a Karna to people, a follower of the path of righteousness and ever prosperous. To Ereyanga son of Vinayâditya and Echaladêvi were born three sons Ballâlâdêva, Biṭṭidêva and Udayâditya, who were full of fame and appeared as if they were the embodiments of the three great *purushas*. Of them, the middle one Biṭṭidêva, the foremost in the possession of kingly qualities ruled over a territory extending from the Male country to eastern ocean. To that King Vishnuvardhana and to Lakshmîdêvi, a queen over the Kingdom of Cupid, was born the world-famous Nârasimha, a lion in battle. That king had by his crowned queen, Echaladêvi, who was superior to Sîtâdêvi in character, a son named Ballâludêva.

His prowess was unrivalled in the world. All the kings on the surface of the earth submitted to him in fear. Who can sufficiently praise the valour of Ballâla in the vast expanse of earth? For, it is said that when Viraballâla, a Sûdraka in battle-field set out, Uchchangi fell away, Virâtarâjapura (Hânagal) was swallowed as a mouthful, the power of the Sêvûnas opposed to him proved less than a drop of water for sipping. Who can encounter in battle King Ballâla who uprooted the race of the haughty Pândyas, who carried away all the wealth and who, mounted on an only elephant, conquered the Sêvûnas that opposed him in pride?

Be it well. While Poysala Viraballâlâdêvarasa, a refuge of the universe, favourite of earth and fortune, *mahârâjâdhirâja-paramêśvara*, *parama-bhaṭṭâraka*, lord of the excellent city Dvârâvatî, a sun in the firmament of the Yâdava race, crest-jewel of righteousness, overlord over Male-chiefs, vanquisher of the opponents, conqueror of Talekâdu, Gangavâdi, Nonambavâdi, Banavase, Hânungal, Iluligere, Halasige, Beluvala, Taṭṭavâdi and Talekâduânâdu, a Ganga of great valour, a warrior not depending upon others, *Sanivârasiddhi*, *Giridurgamalla*, a Râma in battle, a hero who fights without assistance, *niśśankapratâpa-chakravarti*, was ruling the kingdom of the earth extending up to Kalyâṇa under a single umbrella in peace and happiness making the subjects happy :—

The following is an account of the family of Uddingapâla, honoured throughout the kingdom :—Uddingapâladêva erected a temple and while this was in a flourishing condition, Châmagauḍa, Mâdigauḍa and Sômagauḍa, sons of Prithirâvasetti of Kittanakere; the above Châmagauḍa's sons Râmagauḍa, Pârisagauḍa and Daṇḍigauḍa; Mahadêvasetti's sons, Râmeyanâyaka, Châkeyanâyaka, Hachayasâhani; Sômagauḍa's sons Pârisagauḍa and Jannagauḍa; these three gauḍas and Biṭṭanahaggaḍe, Adityadêva, Gaṇapayya, Singanna, Bôkanna; Mâleya, son of Baddagauḍa; Kalleya, son of Keyimâlagauḍa; Kêtayya, son of Masanagauḍa; Mâchaya, son of Echagauḍa; Mâragauḍa of Honnôle; Mâkiseti of Donḍavura; Mâdigauḍa of Katṭadaballi; Kâliseti of Muttatti; Kâchaya of Setṭigahalli; Bommeya, son of Tibbagauḍa;

Kāmeya ; Koṇana Giriyāna ; Ēkajja ; Nāḍara Kēṭaya ; Dēvaṇa, (son) of Dēmisseṭṭi. All these and others :—

Be it well. On Thursday the 10th lunar day of the bright fortnight of Vaiśākha in the year Vijaya, Śaka 1095, Kēsimaṃyā, the chief household officer of Umādēvi, queen of the illustrious Viraballāḍadēva, Bittiyānāherggaḍe, three gaṇḍas and all the subjects and others washed the feet of Īśvaraṃjīya, son of Uddingapāla and made a gift with pouring of water of one oil mill worked by hand and the following plots of land free from taxes to last as long as the sun, moon and stars endure :—1 Salage and 10 koḷagas of land in Kaḍavadagondi situated below the chief tank to be measured by a rod 25 spans in length, 2 salages and 10 koḷagas of land below the chief sluice behind Muguliyakaṭṭa, 4 kambas of dry land in the waste land of the village. These lands together with an oil-mill worked by hand and the right to collect three koḷagas of grain as dēvagoḷaga were given away to him for conducting the eightfold worship to God Siddhēśvara and for offering food to the god and for the repairs of the temple.

Whoever seizes land given by himself or others will be born as a worm in ordure for sixty-thousand years. These letters on stone proclaim on earth that the person who protects this lovingly will be blessed with long life and prosperity ; but that the sinner who displeased with the grant refuses to maintain it will incur the infamy of slaying seven crores of sages, cows and scholars versed in the Vedas.

Note.

This inscription begins with the praise of Śiva and after several stanzas eulogising the Hoysala kings down to Ballāla II records the erection of a temple to God Siddhēśvara by one Uddingapāḍadēva and the gift of some lands and an oil-mill worked by hand to his son Īśvaraṃjīya for the services and necessary repairs of the temple by Kesimaṃyā, a household officer of Umādēvi, queen of Ballāla II, several gaṇḍas and citizens. The date of the grant is Thursday 10th lunar day of the bright half of Vaiśākha in the year Vijaya, Śaka 1095. This corresponds to 24th April of A. D. 1173 but the week day coincides with Tuesday and not Thursday as stated in the grant. The record ends with the usual imprecatory verses.

42.

On a stone lying buried to the south of the same stone.

Size 4'—0"×2'—6".

Kannāḍa language and characters.

1. jītēna labhyatē Lakshmī mritēnāpi surāṅgaṇā || kṣhaṇa-vidhvamsinī kâ-
2. yâ kâ chintâ maraṇē raṇē | ôṃ namaś Śivāyah.

Note.

This inscription merely contains the well-known stanza engraved at the end of inscriptions on viṇagals which may be translated as follows :—

Prosperity goes to the victor (in battle) and celestial nymphs, to the slain. Our bodies may perish at any moment by death. Why should one grieve for death in battle ?

43.

At the village Hullēnahalli in the Hobali of Heragu, on a stone forming part of the platform of the *karugal* (a magic stone usually kept in front of villages).

Size 2'—0"×1'—6".

Kannāḍa language and characters.

1. vijayābhyuda-
2. ya Śalivāhana-śaka varisham-
3. gaḷu 1288 neya Parābhava-nāma
4. simeya pergaḍe
5. Rāmapa Mākige koṭṭa gade ko . . .
6. bedale salage 10 Bilegauna baraha
7. idake tapidōnu tamma tāyige
8. tapidōnu
- 9.

Note.

Several letters in this inscription have become worn out and are illegible. seems to record the gift of some plots of wet and dry land by Rāmapa, pergade of .
sime to Māki in the year Parābhava (?) Śaka 1288. The date corresponds to A. D. 1366. The writer of the grant is named Bilegārda. The record ends with the usual imprecation.

44.

At the same village, on a stone set up before the ruined Kallēśvara temple.

Size 4'—6"×2'—6".

Kannada language and characters.

1. namas-tunga-śiraś-chumbi-chandra-chāmara-chāravé ! trailō-
2. kya-nagarārambha-mūla-stambhāya Sambhavé !
Ganapatyaaya namah
3. pesarggonḍ-āvāva dēsangalan enisuvopp āvāva duggangalan
4. baṇṇisuttirppad āvāvav-anipatigalam lekkisutt irppad an-bō-
5. dhi-nākam kaygaṇme nālku-kadala taḍivarām digujaya-kriḍe-
6. yole sādhisidam bhūlōkamam kshatriya-kula-tilakam Vishṇu
7. jishṇu-pratāpam || svasti samadhigata-pañcha-mahā-sabha mahā-
8. maṇḍalēśvaram Dvārāvati-puravarādhīśvaram Yādava-vamśā-
9. mbara-dyumaṇi samyaktva-chūdāmaṇi malaparolganḍa Talakā-
10. ḍu Kongu Nangali Gangavāḍi Nōnambavāḍi Banavase Hānungal-
11. gonḍa bhujabalan asahāya-śūra nissanka Hoysala Nārashingha-(dē)
12. dēva Dōrasamudrada neleviḍinōl sukha-sankathā-vinōdadim prithvi-
13. rājyam geyyuttam ire || Śaka varśa sāsirada-nūja-eradaneya Vikrama-
14. samvatsarada Pālguna suddha 13 Sōmavāra Uttarāyana-sam-
15. kramanadandu Hulleyahalliya Vaḍḍa-setṭi Sivanāḍa-sāhani-
16. yam māḍidantappa dharmmakke Honnavārada Honnegaundana naga
17. Bōkagaundanaṁ Haneyagaundanaṁ Halliya Chattiagaundanaṁ Haneya-
gaun-
18. danum samasta-prajegalum irḍḍu Tribhuvanasakti-paṇḍitara putra
19. Bhairavajīyana kalam karechi dhārā-pūrvakam māḍi Mallikā-
20. rjjuna-dēvar upachārakke-biṭṭa datti modala-gadde salage eradu
21. kaḍeya taḁkila gadde salage eradu tumbina modala kolagam
22. nālku antu salage 4 kolaga nālku beddalu mattaru eradu dē-
23. vara nandādivigege keygāṇa vondu int misunam dēva-sva
24. i-dharmmaman āvanāgi pratipālisidavan Gange Vārāṇasiya
25. taḍiyalu sāsira kavileya kōḍum kolaganam ponnalu kaṭṭisi dā-
26. nam-māḍida phalanu akku i-dharmnavan aḷidavange sāsira-kavileya sās-
27. ra-brāhmaṇara konda pātakam akku i dharmnava geyidam Bairavajīya
28. sva-dattam para-dattam vā yō harēti vasundharā ! sashṭi-bhari-
29. sha-sahasrāṇi viśṭāyāṇi jāyatē krimih ||

Note.

Ballāla and not Nārasimha. Another serious error in the date is the mention of the winter solstice. It is inexplicable that such anomalies as are commonly found in copper plates are also found on stones.

The grant concludes with the usual imprecatory verses.

45.

At the village Bairāpura in the same Hobli of Heragu, on a stone set up near the east wall of the temple of Basavaṇṇa.

Size 4'—6"×2'—9".

Kannaḍa language and characters.

1. Raktākshi-śamvatsarada Śrāva-
2. ṇa śu | 1 dalu śrīmatu Pushpa-
3. giriya-bettada Dēvarige
4. Hāranahalliya Bhairanāya-
5. kana kumāra Bhairanāyaka-
6. nu koṭṭa Bhairāpurakke jō-
7. ḍi bēḍige talavārike vi-
8. rahita.

Note.

This inscription records the gift of the village Bhairāpura free from the imposts of *jōḍi* (quit-rent), *bēḍige* (a tax), *talavārike* (tax for maintaining watchmen) to a Lingāyet priest (?) named Pushpagiri Bettadadēvaru by Bhairanāyaka, son of Bhairanāyaka, chief of Hāranahalli on the 1st lunar day of the bright half of Śrāvaṇa in the year Raktākshi.

46.

At the village Sālagāme in the Hōbali of Sālagāme, on a stone lying by the side of Kēśava temple.

Size 2'—4"×1'—2".

Kannaḍa language and characters.

1. (Suklām) bara-dharam Viṣṇum Śaśi-varṇnam catur-bhujam prasanna-vadanam
2. (dhyāyēt) sarva-vighnōpaśāntayē || svasti yama-niyava-svā-
3. (dhyā) ya-dhyāna-dhāraṇa-maunānushṭhāna-japa-samādhi-śī-
4. la-sampannarum yavupāsanāgnihōtra-dvija-guru-dēvatā
5. (ta) tpararu mārtaṇḍōjvala-kīrtti-yutarum appa śrī-
6. (mad anādi) yagrahāra Sarasvatīpuravāda Sāligāve Bhōga-
7. yya (nu) paṭaladinde kaṭṭ-aḷidu keṇey-oḍadu Kēśava-dēvara-
8. dēvātyavu vutsannavāgi apāra kāla ārum māḍuvarilladi-
9. rududanu śrī pratāpachakravartti Hoysana bhujba-
10. la śrī Vira Sōmēśvara-dēvarasaru Kannanūra neleviḍinalu pri-
11. thvī-rājyam geyyottirdda Kīlaka-samvatsarada Chaitra-māsadaḷu
12. Māchagavudana maga Ankagavudana maga Māyaṇṇa-
13. nāyakan ūra karukambav ikkisi śrī Chaṇṇa Kēśava-
14. dēvara māḍsi pratishṭheya māḍisidanu . . . mam-
15. gaḷa mahā śrī śrī yint-idakke sākshigalu
16. Sankha-Tējavūra Kaḍaga Sigeṇa yi . . . ra . . .
17. maṇṇa barada Malitamma Śrī Pāṇchajanyapura-
18. Śrī Chennakēśava Śrī Chennakēśava-

Translation.

To get rid of obstacles one must meditate on Viṣṇu, who wears the white garment, has the colour of the moon, is possessed of four arms and a bright face. Be it well. The Agrahāra village Sarasvatīpura that is the same as Sāligāve, containing (Brahmans) who are experts in practicing *yama* (restraint), *niyama*, (control of passions), *svādhyāya*, (study), *dhyāna* (meditation), *dhāraṇa* (concentration), *mauna* (silence), *anushṭhāna* (performance of daily rites, etc.), *japa* (silent prayer), *samādhi* (absorption of the mind in god), and who are devoted to *avpāsana* (worship of fire in the morning and evening),

agnihôtra (keeping the domestic fire always alive) and the worship of Brâhmanas, gurus and gods, and possessed of glory was ruined by the oppression of Bhôgayya. Its tanks were breached and the temple of god Kêśava-dêvaru fell into decay and for a long time there was nobody to look after these.

Thereupon in the month of Chaitra of the year Kîlaka, while the illustrious pratâpa-chakravarti Hoysana bhujabala Sri Virasômêśvaradêvarasa was ruling over the earth in his capital Kannânûr, Mâyanna Nâyaka, son of Ankagauḍa, son of Mâchagauḍa set up the *Karukamba* (foundation pillar ?) of the village, got the image of Chennakêśava prepared and consecrated it. Peace.

The witness to this are :—the (citizens ?) of the village Sankha, Tejavûr, Kaḍaga, Sige Written by Malitamma of Panchajanyapura, Sri Chennakêśava. Sri Chennakêśava.

Note.

This inscription records the oppression of the village Sâlagâve by one Bhôgayya and its re-building long after by Mâyannanâyaka who also newly set up the god Chennakêśava. Who this Bhôgayya was we do not know. That he was a powerful tyrant so as to oppress the people of a villagers about a dozen miles distant from Dêrasamudra, the capital of the Hoysalas, leads to the supposition that the oppression referred to was long before the Hoysalas came into power.

47.

At the same village Sâlagâme, on the 1st vîragal in the wall to the right of the entrance of Arkêśvara temple.

Size 4'—0"×2'—6".

Kannada language and characters of the Hoysala period.

1. svasti śrī jayābhayadāś cha Byaya-saṃ-
2. vachchharada Sâlagâveya asêśha-
3. mahâjanangala ā vûra gaḍiya kaḷegadalu
4. nōjana Gummaṃ bidali ātange
5. vûra gaḍiya baḍagaṇa diselu biṭṭa da-
6. tti kaṇḍuga beddale tenkana kaḍeya A- .
7. savaḷiyali kambha nûruva ā gade be-
8. daleya.

(The rest of the inscription is effaced.)

Note.

This records the death of Gumma, son of . . . nōja in a fight caused by dispute about the boundary of the village Sâlagâve and the grant of some land in his memory by the mahâjanas of the village in the year Vyaya.

48.

On a 2nd vîragal at the same place.

Size 4'—0"×2'—6".

Kannada language and characters.

First row.—

1. namastunga-śiraś-chumbi-chandra-châṇara-châravê | trailôkya-nagarârambha-
2. stambhâya Sambhavê || svasti samasta-bhuvanâśrayaṃ prithvî-vallabha
3. mahâ- Yâdava-
4. râja-paramêśvara kulâmbara-dyumaṇi sarbbajna-chûḍâmaṇi malerâjârâja
5. Magara-râjya-nirmûḷana Chôḷi-râjya-pratishṭhachâryya
6. śrī Vîra Nârasimha Dêvaru Duvârasamudrada nele-

Second row.—

(The rest is completely effaced.)

Note.

A considerable portion of this inscription has become effaced owing to frequent plastering of the inscription stone. The name of the Hoysala king Vira Nârasimhadêva and his usual titles are found in the inscription. The portion relating to the purpose of the grant, etc., has disappeared in the record.

49.

At the village Kaḍaga in the same Hobli of Sâlagâme, on a stone set up before the temple of God Kallêśvara.

Size 3'—6"×3'—0".

Kannada language and characters.

(Upper part completely effaced.)

(Middle.)

1. Kaḍagahaliya samasta-prajegala kayyalu Mâdirâjaya-
2. dēva-dattiyāgi āchandrâkatâram suvantâgi dhârâ-pûrvva-
3. kaṁ mâḍi koṭṭa gadde hiriya-kereya kelage yi khaṇḍuga . . .
4. kereya kelage khaṇḍuga gadde Hâruvaguppeyalu khaṇ-
5. ḍuga beddalu yinisuvam Brahmabhaṭṭarige dhârâ-pûrvaka-
6. vâgi koṭṭaru mangala mahâ śrī śrī śrī.
7. priyandindint idan eyde kâva manuṅga āyuma jayaśrīyuma akke yidaṁ kâyade
8. kâyva pâpige Kurukshêtrangaḷolu Vâraṇâsiyol ekkôṭi-munindraram
9. kavileyam
10. vêdâdhyaram kond ad onḍ ayasam porduguv endu sâridapuv î śailâksharam
11. dhâ-
12. triyol | sva-dattam para-dattam vâ yô harêti vasundharâ sushtir varshâ-saha-
13. srâni viṣṭâyâṁ jâyatê krimi || svasti śrīmatu Sâligâmiya Paṇḍi-
14. ta Mâdirâjaru bareḍa śâsana || kalukutiga Dêvôja mādida rūvâ-
15. ri Nanjaya-

Note.

The top portion of this inscription has become effaced. The rest of the inscription records a gift by Mâdirâjaya of some plots of land to Brahmabhaṭṭa for conducting worship in some temple under the management of the mahâjanas of the village, Kaḍagahalli. The record is stated to have been composed by Paṇḍita Mâdirâja of Sâlagâme and engraved by the kalukutiga Dêvôja and rūvâri Nanjaya.

50.

At the village Ibdâṇa, in the same Hobli, on a pillar in the Îśvara temple.

Kannada language and characters.

1. Yibdâṇe Yiśvara-dêgula.

Note.

This inscription mentions the temple of God Îśvara in the village Ibdâṇe.

51.

To the east of the same village, on a stone set up in the land of Kelamane Basavayya.

Size 2'—6"×1'—6".

Kannada language and writing.

- | | |
|------------------------|-----------------------------|
| 1. śrī Mallinâthadêva- | 3. Dêvappa Oḍeyaru |
| 2. rige Ibdâṇada | 4. koṭṭa koḍagiya gadde kha |

Note.

This records the gift of a rice-field for the service of God Mallinâthadêvaru by Dêvappa Oḍeyar of Ibdâṇa.

At the same village, on a stone set up in the middle of the field belonging to the temple.

Size 2'—0"×1'—6".

Kannada language and writing.

- | | |
|-----------------------------|-----------------------|
| 1. Śrī Mallināthadēvarige | 3. koṭṭa koḍagi gadde |
| 2. Ibdānada Dēvappa-oḍeyaru | |

Note.

This is a duplicate of the above (No. 51.)

At the village Ugani in the same Hobali of Sālagāme, on the 1st vīragal set up before the temple of God Ānjanēya.

Size 4'—0"×2'—3".

Kannada language and characters.

First row.—

1. svasti śrīvatu śaka varusha 1251 neya Pramāthi-samva-
2. tsarada
3. svasti samasta-bhuvanāśrayam prithvī-vallabham Yādava-kuḷāp-
4. bara-dyumani malaparoluganda kadana-prachanda niśśankam-pratāpa

Second row.—

5. chakravartti Hoysala Nārasimhadēvaru pri-
6. thvī-rājyam geyyuttam ire Basagaṇḍa Māragavuḍa Masanagavu-
7. ḍa Māragāmuṇḍa Bayalahalliya gaḍiyali tu . . . va bidsi Ba-
8. yalahalliyavara taṭturiridu lēsu-māḍi saggakke salida ||

Note.

This records the death in a fight for the defence of cattle in the village Bayalahalli of several *gaṇḍas* including Basagaṇḍa, Māragavūḍa, Masanagaṇḍa and Māragāmuṇḍa in the reign of the Hoysala king Nārasimhadēva. The record is dated Śaka year 1251 corresponding to Śukla and not Pramāthi as stated in the inscription.

On a second vīragal at the same place.

Size 4'—0"×2'—3".

Kannada language and characters.

First row.—

1.
2.
3. Chōla-rājya prati

Second row.—

4. shṭha Hoysala-pratāpa-chakravartti śrī vīra Nārasingadevar prithvī-
5. rājyam geyyuttam ire Bayalahalliya gaḍi-
6. yali Mādagaṇḍa taṭti-
7. ridu vīramam geyḍu mangalam astu.

(Upper row completely effaced.)

Note.

This inscription records the death of Mādagaṇḍa in a fight for the boundary of the village Bayalahalli during the reign of the illustrious Hoysala-pratāpachakravartti Vīra Nārasingadēva—the establisher of the Chōla Kingdom.

At the village Gaudagere, in the same Hobli of Sâlagâme, on the 1st vîragal (Hassan Taluk No. 154 revised.)

1. namas tunga-śiraś-chumbi-chandra-châmarâ-chârave || trailôkya-nagarâ-
2. rambha-mûla-stambhâya Sambhavê || svasti śrîman-mahâman-
3. daśêsvaram Tribhuvanamalla Talekâdu Kongu Nangali
4. Banavase Nambavâdi Hânungalu-gonḍa bhuja-bala vîra-
5. ganga pratâpa Hoysana Nârasimhadêvaru Dôrasamudra-
6. da nelevîdinalu suka-sankathâ-vinôḍadalu râjyam-geyyuttire kumâ (ra Ba) lâlû
7. Dêvanaviḍḍuradalu Vijaya-samvatsarada Vaiśākha babuḷa 5 Âdivâra Gauḍu-
8. gereya turuḡala harivinalu bare turuvam maguḷchi turuvam maguḷchi
9. mânade balu-geytade ninda balavan âṭand aṇeyattî kâdi kondam kali-
10. Vîrananoḍan îgale kali Banka ûr-alivina turuḡôḷalu mânade pari-
11. d eydikâdi biddam bhôrene vimâna-achcharasiyaruydar aṇṇa kali Bankya-
12. Mâragavunḍanum âtana maga Muddayanum kalla nilisida mangala-ma-
13. hâ śrî śrî śrî.

Note.

Only a portion of this record was published in Hassan District Inscriptions (Vol. 5 of Epigraphia Carnatica). The inscription is now completely deciphered. It begins with the usual invocatory verse in praise of Sambhu and next records that on Sunday the 5th lunar day of the dark half of Vaiśākha in the year Vijaya during the reign of the Hoysala king Nârasimhadêva (II) at Dôrasamudra, the prince Ballâlâdeva rebelled against his father and during this insurrection, when the cattle of the village Gavudugere were being carried off, two warriors Vîraṇa and Banka fought and died and that a vîragal was set up in their memory by Mâragauḍa and his son Muddaya.

56.

At the same place, on a second vîragal.

Size 3'—6"×2'—6".

First row.—

1. namas tunga-śiraś-chumbi-chandra-châmarâ-châravê | trailôkya-nagarâ-
2. rambha-mûla-stambhâya Sambhavê svasti śrîman-mahâ- maṇḍaśêsvaram Yâ-
3. dava-kuḷâmbara-dvimaṇi sammyakta-chûḍâmaṇi malerâjarâja mala-
4. paroluḡaṇḍa kadana-prachanḍan êkāṅgavîran asahâyasûra.

Second row.—

5. giridurggamalla chalad-anka-Râma nissanka-pratâpa-chakravartti poysala śrî
6. vîra Nârasimhadêvarasaru Dôrasamudradalu prithvîrâjyam geyuttam ire Saka-variśa
7. da 1179 ñeya Kâlâyukta-samvatsarada Mârggasira bahu panchamî Budhavâ-
8. radandu Gavudagereya Muddagâvunḍana maga Borragauḍa Gaduballiyim
9. barutirppâga sangrâmadalli Gurama . rehchalu kâdi para-balavan iridu-

Third row.—(Buried in the earth.)

Note.

This inscription records the death in a battle near the village Gaduballi of Borragauḍa, son of Muddagauḍa of the village Gaudagere during the reign of the Hoysala king Nârasimhadêva at Dôrasamudra. The record is dated Wednesday the 5th lunar day of the dark half of Mârgasira in the year Kâlâyukti, Saka 1179. According to Svamikannu Pille's Tables Saka 1179 corresponds to the year Pingala and the next year Saka 1180 is Kâlâyukta. Even with Kâlâyukta, the week day is wrong; for the 5th lunar day of the dark half of Mârggasira is Tuesday 17th December of A. D. 1258 but not Wednesday as stated in the inscription. Such errors may be due to the engraving of the inscription long after the event.

On a viragal at the entrance of the village Kal'ahalli, a hamlet of Kālatammanna-halli in the same Hobli of Sālagāme.

Size 2'—6"×3'—6".

Kannada language and characters.

1. svasti śrī Badiraya Diṭṭama-
2. gāmuṇḍana maga Ramayara-vali-
3. ya Rankiyanna turuḡolalu
4. satta Nāḍannaṇa magaḷu Bidiyaka
5. nīṛisidaḷu

Note.

This inscription is engraved on the back of a viragal on the obverse of which only figures of warriors are engraved. It records the death of Ramayaravaliya Rankiyanna son of Badiraya Diṭṭimagāmuṇḍa in rescuing cattle and the setting up this viraga in memory thereof by Bidiyaka, daughter of Nāḍanna.

58.

KOLAR DISTRICT INSCRIPTIONS.

Bowringpet Taluk.

At the village Bêtamangala in the Hobali of Bêtamangala, on a stone set up by the side of a canal in a grove of *honge* trees in the tank bed.

Size 3'—6"×2'—3".

Kannaḍa language and characters.

1. Sâdhâraṇa-samvatsarada
2. Srâvaṇa su 1 Â śrîma-
3. n mahâ-sâmantâdhipati
4. Râmarâjapagaḷu
5. Muḷuvâyi-simeya-
6. n âḷuvalli Bayira . . nâya-
7. karu śrî Râmarâjapaga-
8. ḷa anumati inda Beṭṭa-
9. da Tirumala Dêvarige ko-
10. ṭṭa hola kha ḷidanu
11. keḷisidava tande-tâyige
12. tappidavaru śrî śrî śrî

Note.

This inscription records the gift of a plot of land with the sowing capacity of half a khaṇḍuga for the service of God Beṭṭada Tirumaladêvaru by Bayirapa Nâyaka with the permission of mahâsâmantâdhipati Râmarâjapa, ruler of Muḷuvâyi-sime. The record is dated Sunday the 1st lunar day of the bright half of Srâvaṇa in the year Sâdhâraṇa. The usual imprecation concludes the grant. The date is not verifiable.

59.

At the village Guṭṭahalli in the same Hobli of Bêtamangala, on a rock on the hill Venkaṭaramaṇadêvara-bêṭṭa .

Size 4'—3"×2'—6".

Kannaḍa language and characters.

1. svasti śrîmatu saka-varsha 1596 Pramâ-
2. dîcha-samvatsara Vaiśākha bahula || ya-
3. lli śrîmad akhilâṇḍa-kôṭi-bramhâṇḍa-
4. nâyakan-âda Śrî Venkaṭaramaṇa-svâ-
5. miyavara prîtyarthavâgi sunkada Tippa-
6. yyanu mâḍisida sôpâna sêve man-
7. gaḷa mahâ śrî śrî śrî

Note.

This records the construction of a flight of steps by Tippayya, an officer of customs, as a mark of his devotion to God Venkaṭaramaṇasvâmi, on the 11th lunar day of the dark half of Vaiśākha in the year Pramâdîcha, Saka 1596.

The year Saka 1596 is Ânanda and not Pramâdîcha. Besides the date is not verifiable.

At the village Dodḍa Bommēnahalli in the same Hobli, on a boulder in the land Survey Number 10.

Size 4'—0"×2'—0".

Kannada language and characters.

1. śrī Krôdhana-samvatsarada Pushya ba 5 lu śrīmatu Bomma-
2. nahalliya Bayapagavuḍa Rājana maga Chennapagavuḍage
3. nettaru-godage koṭṭadu grāmakāgi kāḍi-hôgalāgi avanige yikila
4. mānyada hola kha ½ gade kha ½ akshāradalū ayiguḷa ho-
5. la ayidu koḷaga gadeyanu nettaru-kodage mānyavāgi ko-
6. taru yidake ārobaru aliyal āgaḍu Gangeya ta-
7. ḍiya kapileya konda pāpadali hôharu

Note.

This inscription records the gift of two plots of dry and wet lands each with the sowing capacity of 5 koḷagas as *nettaru-godage* (gift for service in war) to Chennapagaḍa, son of Rāja for his glorious death in a battle in defence of a village. The grant was made by the illustrious Bayapagaḍa, chief of Bommanahalli. The usual imprecatory sentences are found at the end of the grant. The record is dated the 5th lunar day of the dark half of Pushya in the year Krôdhana.

66.

At the same village Dodḍa Bommēnahalli, on a stone set up near a Banyan Tree.

Size 4'—0"×2'—0".

Kannada language and characters.

1. śubham astu svasti śrī vi-
2. jayābhyudaya Śālivā-
3. hana-śaka varishanga-
4. lu 1458 neya Durmmu-
5. khi-samvatsarada Chaitra-kṛishṇa-pa-
6. ksha Karagada-amāvāse
7. śrīmanu mahārājā-
8. dhirāja rāja-paramēśvara rā-
9. ja-mārtāṇḍa śrī vīra Na (ra)-
10. sapa-oḍeyara kālādalu śrī-
11. ma Chennêdēvara taḷigeya ni-
12. mitta gaudaru pālista
13.
14.
15. grāmada gauda-prajegaḷu naḍasi-
16. koṇḍu yidake
17. bandareyu pālisi
18.

(The rest is effaced.)

Note.

This inscription seems to record the gift of some land for service of God Chennedēva by some gauda in the reign of Vīra Narasappa Voḍeya (with titles), king of Vijayanagar ? The date of the grant is stated to be the new moon day called Karagada Amāvāsyā in the month Chaitra of the year Durmmukhi, 1458 of Śālivāhana era. This date corresponds to April 20 of A. D. 1536 but cannot be verified. The grant ends with the usual imprecation.

67.

At the same village Doḍḍa Bommēnahalli, on a stone set up in a land.

Size 2'—6"×1'—6".

Kannada language and characters.

1. śrīmatu Plavanga-samvatsarada
2. Chaitra-suddha-dvāda-
3. siyalu taḷavāranu
4. Chennayadēvarige bi-
5. tṭa hola kha ½ i dha-
6. rmava ārobarū a-
7. liyalā

Note.

This inscription records the gift of a plot of dry land with the sowing capacity of ¼ khaṇḍuga for the service of God Chennayadēvaru by the village watchman. The grant is dated the 12th lunar day of the bright half of Chaitra in the year Plavanga. The date is not verifiable.

68.

At the village Sātanahalli in the same Hobli, on a boulder in a grove.

Size 5'—0"×3'—0".

Kannada language and characters.

1. Gaṇādhipatayē namah
2. Sādhāraṇa-samvatsarada Vayisāka ba 5 lu śrīmatu
3. Chennapanāyakara nirūpadalu Śikallu-
4. gavuḍugaḷu gōvu pasugaḷa pālipa dharmake
5. i bayalanu biṭṭukottaru yidake
6. ārobaru tapidavaru tanma tāyige tapi-
7. davaru endu jana . . voppitada sāsāna śrī.

Note.

This inscription records the grant of a plot of land for the grazing of cattle by the gaūḍas of the village Śikal under the orders of the illustrious chief Chennapa Nāyaka. The record is dated the 5th lunar day of the dark half of the month Vaiśākha in the year Sādhāraṇa. The date is not verifiable. The grant ends with the usual imprecations.

69.

In a deserted village called Koṭṭuru in the Hobali of Chintāmaṇi, on a stone set up in the pasture land.

Size 6'—0"×6'—0".

Kannada language and characters.

1. śrīmatu Kālayukti sam-
2. Kārtika ba 30 lu śrī ma-
3. hārājādhirāja rāja-pa-
4. ramēśvara Dēvarāyamahā-
5. rāyara rājayadalu śrīma-
6. n-mahān aṇḍalēśvara Virupayyavo-
7. deyara nirūpadalu śrīma-
8. tu Kāmapanāyakanu śrīma-
9. d akhilāṇḍa-kōṭi-brahmāṇḍa-nāya-
10. ka Ālambavāḍi Tiruvengalanā-
11. tha-dēvarige Kōṭṭura kereya
12. keḷage gadde khaṇḍuga!

(6 lines effaced.)

13. āgumādikoṇḍu sukhadali
14. tamma makka māmakkalu
15. anubhaviṣi dēvatārāḍhaneya .
16. naḍi dendu nāvu
17. namma sarvara anumatyadinda
18. baradukotṭa silā-śāsāna
19. sa-dattam para-dattam vā yō harēta
20. vasundharā shashṭi-varsha-sahasrāṇi vi-
21. shṭhā krimih.

Note.

This inscription is of the reign of the Vijayanagar king Dēvarāya and records the gift of a plot of wet land below the tank at the village Kottūru for the service of God Tiruvengalanātha of Ālambavāḍi (now called Ālambūḍi) by Kāmapa Nāyaka under the orders of the illustrious mahāmaṇḍalēśvara Virūpayya Voḍeyar. The record is dated 30th lunar day of the dark half of Kārtika in the year Kālayukti. The date is not verifiable. The grant ends with the usual imprecations.

70.

At the village Ālamgiri in the Hobali of Chintāmaṇi, on the left basement of the tower over the ornamental doorway of the temple of God Venkatarāmaṇa.

Size 5'—0" × 5'—0".

Kannada language and characters.

1. Hēmaḷambi-samvatsarada śrāvāṇa ba 5 lu
2. śrīmatu Chinnapanāyakaru
3. mutuvāḷiya dharma koḷa bēḍā endu
4. hākida śāsanaḍa vivara
5. ī Kayivarada gaḍiya Māḷahāḷa-
6. sīme Ālambagiri dēvastā-
7. nakke sahā mane-maneya sunkava
8. sēruvudendu hākisida dharma-śāsana
9. ī-dharma-kāryake tappidare pitru-pi-
10. tāmahāḍigala vadhisida
11. pāpadali hōharu kapile-konda pā-
12. padali hōharu.

Note.

This inscription records the grant of the right to collect house taxes for the service of God in the temple at Ālambagiri in Māḷahāḷa-sīme in the district of Kaivara, made by the illustrious Chinnapa Nāyaka. The usual imprecations are found at the end. The grant is dated the 5th lunar day of the dark half of Śrāvāṇa in the year Hēvilambi. The date cannot be verified. The sentence *mutuvāḷiya dharma koḷa bēḍa* in line 3 seems to mean that no one should misappropriate the charity made for meeting the expenses of the temple.

61.

At the same place, (Ālamgiri) on an inscription to the south of the temple.

Kannada language and characters.

1. śubham astu svasti śrī vijayābhyuda (ya) Śālavāhana-śaka varsha 1445 neya
Vishu-samvatsarada Mārgaśira śuddha -15 vāra
. punya-kāladalu śrī-
2. man mahārājādhirāja rājaparamēśvara ari-rāya-vibhāḍa bhāshege-tappuva-
rāyara-gaṇḍa śrī-vīrapratāpa śrī Kṛishṇadēvamahārāya
3. Ili Chinnapanāyakaru Timmapanāyakarige punyalōka-
v āgabēkendu śrīmad-akbilāṇḍa-kōṭi-brahmaṇḍa-nāyaka śrī-Tiruvengala .
.

4. naivēdyakendu koṭṭa bhūmiya vivara Kayivarada
ge saluva Kōṭṭura bayalalu
5. hola khaṇḍuga ā Chinna kereya kelage gadde khaṇḍuga dina vonda-
kke yalu
6. Doḍḍa Chinnapanāyakaṛu Kauśika Viśvāmitra-gōtra Āpastamba-sūtrada
Yajuś-śākheya Dēva-guru-pāḍakke
7. dharmavāgabhēkendu samarpisida
8. oḷagaṇa nidhi nikshēpa jala pāshāṇa akshīṇi āgāmi
siddha-sāddhya-gaḷ emba ashta-bhōga-tēja-svā
(Here 3 lines are illegible.)
9. pālanam para-dattāpahārēṇa sva-dattam nishphalam bhavēt.

Note.

This inscription records the gift of some plots of dry and wet land in the villages Koṭṭur and Chinna made by Doḍḍachinnapa Nāyaka, a feudatory of the Vijayanagar king Kṛishṇarāya to a Brahman named Dēvaguru (?) of Kauśika Viśvāmitra-gōtra and Āpastamba-sūtra for the spiritual welfare of Timmapa Nāyaka and for the purpose of daily offering to god Tiruvengalaśvāmi.

The grant is dated the 15th lunar day of the bright half of Mārgaśīra in the year Vishu, Śaka 1445. The year corresponding to Śaka 1445 is Svabhānu but not Vishu as stated in the inscription.

The records ends with the usual imprecations.

72.

At the village Ganjūru in the Hobali of Chintāmaṇi, on a stone lying below the tank.

Kannaḍa language and characters.

Front.—

1. svasti śrī śakābdangaḷu 1307 sandu naḍeva Krô-
2. dhana-samvatsara Āshāḍha su 10 Ā śrīman mahāmaṇḍalēśvara a-
3. ri-rāya-vibhāḍa bhāshege-tappuva-rāyara-gaṇḍa chatu-samu-
4. drādhpati śrī vīra Harihararāyaṇa kumāra Bukkanṇavo-
5. ḍeyaru ātana pradhāṇa Sōvarsavodeyaru Muḷuvāgilali
6. prithvī-rāyava māḍuva kālādalli Ganjiyūra hiriya-
7. re vōḍedu bairage gōpāḍa (?) hindana māḍugaḷa hūḷisi
8. yērige vottāg-irabēkendu hūṇsida baḷi bhūmi.

Note.

This inscription seems to record the breach and consequent repairs of the tank in Ganjiyūr during the rule at Muḷuvāgil of Sōvarasa Oḍeya, minister of the Vijayanagar prince, Bukkanṇa Vodeyar II. The date of the grant is Sunday the 10th lunar day of the bright half of Āshāḍha in the year Krōdhana, Śaka 1307 corresponding to Sunday 18th June of A. D. 1385. The record is incomplete as some lines inscribed on the back of the stone cannot be made out. It may be also added that the king of Vijayanagar at the time of the grant was Harihara II father of Bukka II as stated in the grant.

73.

At the same village Ganjūr, on the basement of the Sômēśvara temple in the tank bund.

Size 11'—0"×1'—9".

Kannaḍa language and characters.

1. svasti śrī śakābdangaḷu 1307 sandu naḍeva Krōdhana-samvatsarada Māgha
su 8 Sōmavāra pūrbbadali Chōḷarāyaṇa kālādali Chōḷēśvaradēvara
pradishte nindu dēvālya-
2. vu māḍadē vulididda dēvālyada kelasa vūḷiyabāradendu ī dharmavanu prati-
pālisi uddharisabēkendu Īśvara-bhaktiyindalu Chōḷēśvara-dēvara kṛipe-
yindalu chatu-sarrudrādhpati śrī

3. Vira Harihararāya prithvī-rājyava māduva kālādalli Murugamaleya nāda-prabhu Gañjiyūra Nāchagavuḍanu Chōlēsvaradēvara dēvāya māḍisi keṛeya kaṭṭisi dēvarige
4. kshētravanu koṭṭa Chōlēsvaradēvara śrī-kāryakke koṭṭu gadde ayidu khaṇḍuga holanu ir-kkaṇḍuga i dharmmakke tappilavarige hēlidava tilā arddham arddham arddham pakshanti (?) yō narah sha-
5. shtī-varusha-sahasrāṇi viśṭāyām jāyatē krimib idake aḍḍa hēlidali gālkaṛa (?) ishtu dharmmake āvanobbanu para-pakshavāgi tappi naḍeda (ma) (naḍeda) manushyanu ārobba
6. ru sāvira-varsha-pariyanta (the rest is hidden by the building)

Note.

This inscription records the completion of the construction of the temple of god Chōlēsvara, said to have been begun in the time of the Chōla kings and the grant of some lands for the service of the god and the construction of a tank by Nāchagauḍa of Gañjiyūr, the chief of Murugamale-nāḍ in the reign of King Harihararāya of Vijayanagar.

The grant is dated Monday 8th lunar day of the bright fortnight of Māgha in the year Krōdhana, Śaka 1307 corresponding to Monday 8th January of A. D. 1386. The record ends with the usual imprecatory sentences.

74.

At the same village (Ganjūru), on a stone set up near the Railway line to the north-east.

Size 5'—0"×3'—6".

Kannāḍa language and characters.

1. svasti śrīmatu
2. śakābda 1297 mēge saluva Ānanda-saṃva-
3. tsarada Pushya ba 15 (tu śrīman mahā-
4. (mahā) maṇḍalēsvara ari-rāya-vilbhāda bhāshhege-
5. tappuva-rāyara-gaṇḍa śrīmatu Bukkaṇṇaode-
6. yara kumāra śrī vira Kampanṇaodeyaru
7. prithvī-rājyam gaiyivuttidali śrīmatu Kampanṇa-
8. vōdeyarige dharmav-āgabēkendu Virappavōdeyaru mū-
9. lasthānadadēvarige Hiriya Gañjūra
10. maneya sunkavanu biṭṭarāgi ā vūra gavuvḍaru
11. nāḍaprabhu

(The next 2 lines are effaced.)

Note.

f This inscription belongs to the reign of Kempaṇṇa Odeyar, son of the Vijayanagar king, Bukkaṇṇa Vodeyar, I. It records the gift of house-tax at the village Hiriya Gañjūr for the service of some god by Virappa Vodeyar for the prosperity of Vira Kampanṇa odeyar, son of the illustrious mahāmaṇḍalēsvara, Bukkaṇṇa Vodeyar. The grant is dated Monday, 15th lunar day of the dark half of Pushya in the year Ānanda, śaka 1297. But śaka 1297 corresponds to Rākshasa but not, Ānanda. Ānanda, is śaka 1296.

75.

At the same village Gañjūr, on a stone set up near a well to the east.

Size 4'—6"×3'—6".

Kannāḍa language and characters.

1. Jaya-saṃvatsarada Āsva-
2. yuja ba 10 śrīmatu Pōchaya-
3. gaḷa makkalu Dodḍaṇṇaḷu
4. Mēlaṇa Gañjūra Haḍapada Ya-
5. lapaḷaḷige sarvamānyavāgi
6. koṭṭa hola kha ½ hiriya
7. keṛeya kelage gadde kha ½ an-
8. tu kha 1 bhūmiyanu koṭṭu ā-
9. bhūmiyalli kalu naṭṭu koṭṭaru

10. idanu ā vîra nâyaka Bayirana-nâyaka-
11. ra . . . yinda anubhavisi . . .
12. baruvudu ā Gâliya-
13. kereya nâdagavudugala vapita .
14. mangalam śrī śrī śrī.

Note.

This inscription records the grant of a plot of land free from taxes to Haḍapada (bearer of the bag containing betel leaves, etc.) Yallapa by the illustrious Doḍḍanna, son of Pôchaya, with the consent of Bayiraṇa Nāyaka, head of the village and of the *nāḍ gaudas* of Gāliyakere.

76.

At the village Handigere, in the same Hobali, on a stone set up near the sluice of the tank.

Size 4'-0" x 3'-6".

Kannada characters and language.

1. Sivana karuṇā-katākshavē gati
2. nagarārambha-mūlastambhā-
3. ya Sayambhuvē svasti mahārājādhirā-
4. ja rājaparamēśvara śrī vīra Sadāśiva
5. rājyava māduvalli Kaivaranāḍa
6. Timmapanāyakaru
7. reya Vīrapanāyakarige
8. Dēvara naḍavantāgi Bammasamudrada
9. kereya kelage namma svā mariyāḍeya
10. prāku namage godagiyāgi banda
11. ttarāyaṇam
12. prāku Hale Ananta
13. puṇyavāgabēkendu
14. Handigereya samasta
15. naḍasikoṇḍu āchandrārka
16. achebukaṭṭu
17. yolaḡaṇa bhūmi nimage
18. samudrada kereya nimage dānavā-
19. nimma putra pautra pāraṃpa
20. sukhadinda anubhavisūdu endu
21. Sūdra-jāti
22. hatyava māḍidavaru
23.

Note.

This inscription is very fragmentary and seems to record the grant of some land below the Bammāsamudra tank at the village Handigere to Vīrapa Nāyaka by Timmapa Nāyaka of Kaivara-nād during the reign of Sadāśivarāya, King of Vijayanagar.

77

At the village Dandupālya in the same Hobali, on a stone lying in a grove of honge trees.

Kannāḍa' language and characters.

- | | | | | | | | | | |
|----|--------------------------|--------|-------|---|---------------------------------|---|---|---|---|
| 1. | mahārājādirāja | . | . | . | . | . | . | . | . |
| 2. | . | . | . | . | Rāmādēva-mahārāya | . | . | . | . |
| 3. | . | . | . | . | Muragamallanāda prabhu | . | . | . | . |
| 4. | . | . | . | . | yūra Kammana-gavudanu | . | . | . | . |
| 5. | . | . | . | . | svara-dēvālyada kelasava māḍida | . | . | . | . |
| 6. | . | . | . | . | bōjage mānyavāgi koṭṭa | . | . | . | . |
| 7. | hola $\frac{1}{2}$ hattu | koḷaga | bhūmi | . | . | . | . | . | . |
| 8. | . | . | . | . | sukhadinda anubha | . | . | . | . |

9. prati hēlidava
 10. hōharu svara śrī

Note.

The top portion of this inscription and several letters in the beginning and end of each line are effaced. The inscription seems to record the gift of a plot of land with the sowing capacity of 10 kolagas to . . . bōja for work in connection with the temple of Iśvara by Kammanagauda, chief of Muragamallanāḍ in the reign of Rāmadēva-mahārāya, King of Vijayanagar.

78.

At the village Kāgati, in the same Hobali of Chintāmaṇi, on a stone set up behind the choultry.

Telugu language and characters.

1. ī dharma-vana-
2. mu Iśvarārpa-
3. namuganaka
4. yi vana-vṛiksha-
5. mulanu yevaru
6. cheḍipinānu Kā-
7. śilō gō-hatya
8. chēśinavāru

Note.

This inscription records that a grove of trees was planted by some one with devotion to God and ends with the usual imprecation.

79.

At the same village Kāgati, in the same Hobali, on a stone set up in the field of Chintapalli Saṇṇappa.

Size 3'—6"×1'—6".

Kannāḍa language and characters.

1. śrī Prabhava-saṃva-
2. tsarada Āshāḍha su II
3. śrīmatu chatus-samudrā-
4. dhipati Dēvarāya ma-
5. hārāyaru rājyavanā-
6.
7.
8. dēvara archane modalāda
9. śrīkāryake Āvatiya
10. Nārapagavuḍaru tamma tan-
11. de gaudarige
12. lōkavāgabēkendu
13. oḍeyaru pālista
14. yolagaṇa Kākati
15. hola kham ½ Kāka
16. prajegaḷa anumatiyinda
17. salisuvaru
18. śubham astu

Note.

This inscription records the grant of a plot of land with the sowing capacity of ½ khaṇḍuga at the village Kākati for the service of god . . . by Nārapagavuḍa of Āvati for the merit of his father in the reign of Dēvarāya, king of Vijayanagar. The grant is dated 11th lunar day of the bright half of Āshāḍha in the year Prabhava. The gift of land is stated to have been made with the consent of the inhabitants of the village Kākati.

At the same village (Kāgati), on a stone in the tank weir.

Kannada language and characters.

(Front.)

1. śrīmatu Kālayau-
2. dha-samvatsarada
3. Vaiśākha ba 15 Ma-
4. galavāra Hari-
5. yappa-oḍeya-
6. ru prithvi-rājyavan ā-
7. luvali Kākatiya
8. Bairanāyakana

(Back.)

9. Nāyanṇanu
10. Rāmasamudrakke

11. tumbanu yikki-
12. sidaru Kāgati-
13. ya Āvati Chora-
14. mōjana maga Nā-
15. rōjanu mara-ka-
16. buna-kelasake
17. vrittikāraru
18. yidara tumba mā-
19. dīdavaru yivarige
20. 5 koḷaga gadde mā-
21. nya saluvudu

Note.

This inscription records the construction of a sluice to the tank Rāmasamudra by Nārōja, son of Āvati Choramōja of Kāgati under the orders of Nāyanṇa, son of Bhaira Nāyaka of Kākati during the reign of Hariyappa Oḍeyar, king of Vijayanagar. It further records the grant of a plot of wet land with the sowing capacity of 5 koḷagas free from taxes to the said Nārōja for having worked at the construction of the sluice.

The record is dated Tuesday the 15th lunar day of the dark half of Vaiśākha in the year Kālayukta. The date is not verifiable. The usual imprecatory sentences are not found in this grant. The name of the village is written both as Kākati and Kāgati in this inscription.

81.

At the village Bōḍanamari in the Hobali of Ambājidurga on a stone set up near a ruined temple.

Kannada language and characters.

1. svasti śrī jayā ābhyudaya Śālivāhana śaka
2. varuṣam 1133 (?) neya
3. Jaya-samvatsarada Māgha ba 5 lu
4. śrīmatu Mādeyanāyaka
5. Nārasimhadēvana
6. appaneyin atulāmāna
7. Gavurapa vūrapra-
8. Sōmanāthan-ālayavan ettisi
9. śrī śrī śrī

Note.

This inscription is very incomplete, several letters having disappeared in each line. It seems to record the erection of the temple of God Sōmanātha in the village by the inhabitants under the orders of Mādeya Nāyaka in the reign of Hoysala (?) king Nārasimha-dēva. The record is dated the 5th lunar day of the dark half of Māgha in the year Jaya, Śaka 1133(?). It is not verifiable.

82.

At the village Husēnapura, in the Hobali of Ambājidurgga, on a rock at the foot of the hill.

Kannada language and characters.

1. śvasti Śādhāraṇa-samtsarada
2. Chayitra sukla-pakṣhāda
3. pañchamiyalu Bettṭada
4. Sōmādēvara sēvege
5. Rangapagaḍaru mā-
6. nyavāgi biṭṭa hola ½

7. idake tade-māḍidavaru
8. jāṭige horagu

Note.

This records the gift of a plot of land for the service of God Beṭṭada Sōmēdēvaru by Rangapagaḍa. It is dated the 5th lunar day of the bright half of Chaitra in the year Sādhāraṇa. The record ends with the imprecation that those who violate this grant will be expelled from their community.

83.

Kolar Taluk.

At the village Harābi Kottanūr in the Hobali of Kōlār, on a boulder near a tamarind tree on the hill.

Size 5'—6" × 3'—6".

Kannaḍa language and characters.

1. svasti jayābhyudaya Sārvari-samvatsara-
2. dalu śrīmatu Rāmappayagalu Muḷu-
3. vāyanāḍa pārupatyava māḍuvalli
4. Madura grāmaḍa mahājanagaḷa
5. voḷagāḍa samasta vūra vokkaligaru
6. mane vondake i honnu koṭṭu Śrī-
7. Sālēśvara-dēvara nandādīpava
8. naḍasuvaru i dharmake ārobaru
9. tappabāradu yendu barasīḷa sū-
10. sana maṅgaḷa mahā śrī śrī śrī

Note.

This inscription records the gift of one honnu per house by all the Vokkaliga inhabitants of the village Maddūr for the service of offering perpetual light to god Sālēśvara in Sārvari during the administration of Muḷuvāy nāḍ by Rāmappaya.

84.

At the same village Harābi Kottanūr, on a stone now removed and set up near the village entrance.

Size 3'—6" × 2'—0".

Kannaḍa language and characters.

1. śrī Rudhirōḍgāri-samvatsa-
2. rada Kārtika śudha 7 Budha-
3. vāradalu Śira-grāmaḍa asēśha-
4. nāyakatanada Kōḷā-
5. laḍēśada Arābi
6. lupāḍa-grāmavanu Gadādhara-
7. Dāmōdara dēvara prītyartha
8.
9. grāmaḍa asēśha-
10. janaru naḍasuvaru idake tapida-
11. varu tāyige tapidavaru maṅgaḷa
12. Śivanē gati Nārāyaṇanē gati.

Note.

This records the gift of the village Arābi lupāḍa in Kōḷāla country for the service of God Gadādhara- Dāmōdaradēvaru on Wednesday the 7th lunar day of the bright half of Kārtika in the year Rudhirōḍgāri by the inhabitants of Śira.

Makur Taluk.

Copy of Janzālippalli grant of Kṛishṇarāja Voḍeyar III dated Saka 1752 in the possession of the Jōḍidār of Tēkal in the Hobali of Tēkal.

1. nanaṣ tunga-śiraś-chumbhi-chandra-chāmara-obhāravē trailōkya-naga-
2. rārambha-mūla-stambhāya Sambhavē || Harēr līlā-Varāhasya
3. dāmshtṛā-dāṇḍaḥ sa pātu vah ! Hēmādri-kalāsā yatra dhātṛi
4. chhatra-śriyaṁ dadhau || svasti śrī vijayā-bhyudaya Śāli-
5. vāhana śaka varuṣa 1752 sanḍa vartamāna Vikṛiti-nāma-
6. saṁvatsarada Śrāvāna ba 5 Sōmavāradalu Ātrēyasagō-
7. tra Āśvalāyana-sūtra Rik-śākhānuvartigalāda Yim-
8. maḍi Kṛishṇa Rājavoḍeyaravara putrarāda Chāmarāja-
9. voḍeyaravara putrarāda śrīmat samasta-bhūmaṇḍala-
10. maṇḍanāyamāna-nikhila-dēśāvataṁsa Karnātaka-
11. janapada-saṁpad-adhiṣṭhānabhūta śrīman Mahīśūra-ma-
12. hā-saṁsthāna-madhya-dēdīpyamāna avikala-kalānidhi-
13. kula-kramāgata Rājakṣhitipāla-pramukha-nikhila-rā-
14. jāṭhirāja-mahārāja-chakravarti-maṇḍalānubhūta-
15. -divya-ratna-simhāsanārūḍha śrīmad-rājādhirāja
16. rājaparamēśvara prauḍhapratāpāpratima-vīra-narapati
17. birudentembaragaṇḍa lōkaikavīra Yaḍukula-
18. payaḥ-pārāvāra-kalānidhi Saṁkha-Chakrāṅkuśa-Kuṭhāra-
19. makara-matsya-Śarabha-Sālva-Gaṇḍabhērūṇḍa dharanivarā-
20. ha Hanumaḍ-Garuḍa-kaṇṭhīravādyanēka-biruda-bhūṣhita
21. śrīman-Mahīśūra-śrī-Kṛishṇa-Rāja-vaḍeyaravaru
22. rājyavan ālūvallu avara appaneyinda pradhāna
23. Chikka Timmayya Chikka Lingayya-navaru rājara
24. prīṭige pātrarāda nityānnadāna-vīsuddharāda
25. śrī Sītārāmabhaṭṭara putrarāda Ahōbala-
26. bhaṭṭarige i Vikṛiti-saṁvatsarad-ārabhya i Jangā-
27. lippalli yemba grāmavannu nirupādhika-sarva-
28. mānyavāgi koḍisidhēve yāda kāraṇa i grā-
29. mavannu nirupādhika-sarvamānyavāgi naḍa-
30. sikonḍu baruvante Sarvādhikāri Lin-
31. gaṇṇa amīlarige appaṇe koḍisidhēve yāda
32. kāraṇa nīvu i grāmavannu putra-pautra-pāram-
33. paryavāgi nityānnadāna māḍikonḍu rāja-
34. śrēyah-prārthaneyinda anubhavisikonḍu ba-
35. ruvaḍu ādītya-chandrāv anilōnalaś-cha dyaur bhū-
36. mir āpō hridayaṁ yamaś cha l āhaś cha rātrīś cha
37. ubhē cha sandhyē dharmaś cha jānāti narāya vṛittam || sva-
38. dattā dviguṇaṁ puṇyaṁ para-dattānupālanaṁ
39. para-dattāpahārēṇa sva-dattam nishphalaṁ bhavēt ||
40. sva-dattā putrikā dhātṛi pītri-dattā sahōdarī ||
41. anya-dattā svayam mātā dattam bhūmiṁ parityajēt ||
42. śrī śrī śrī śrī Kṛishṇa

Note.

This is said to be a copy of a copper plate grant of Kṛishṇarāja Voḍeyar III. The grant begins with the usual verses in praise of Sambhu and Varāha. Under the orders of Kṛishṇarāja Voḍeyar, King of Mahīśūr, (with titles), son of Chāmarāja Voḍeyar, and grandson of Immaḍi Kṛishṇarāja Voḍeyar of Ātrēyasa-gōtra, Āśvalāyana-sūtra and Rikśākhā, his pradhāna Chikkatimmayya Chikkalingayya made a gift of the village Jangālapalli as perpetual sarvamānya grant to Ahōbalabhaṭṭa, son of Sītārāmabhaṭṭa for feeding the poor daily and for praying for the welfare of the king.

The record is dated Monday 5th lunar day of the dark half of Śrāvāna in the year Vikṛiti, Saka 1752 corresponding to Monday August 9 of A.D. 1830. The grant ends with the usual imprecatory stanzas and the signature of the king as Śrīkṛishṇa is also found at the bottom.

At the village Tēkal, in the same Hobali of Tēkal, on a rock near the grove of tamarind trees in the bed of the village tank.
Size 3'-0"×4'-0".

Kannaḍa language and characters.

1. Saumya-samvatsarada Pushya ba 12 lū
2. śrīman mahārājādhirāja rājaparamēśvara śrī-
3. rangarāyaru rājyavan āluva kālāḍalu śrīma-
4. tu Singapa-dēva dānnāyakaru śrīmad akhilāṇ-
5. ḍa-kōṭi-brahmāṇḍa-nāyaka śrī Varadarāja-
6. dēvara śrīkāryakke dīpārādhane
7. . . . tri-kālada pūje solage tuppa-
8. dante nadesikonḍu nimitta Bayala-
9. kereya kelage hattu-kolaga-bhūmiyannu
10. Jīyaralli dhārā-dattavāgi arpisidaru i-
11. dhammava tappade naḍasidavaru puṇyake bhūjanaru keḍisi-
12. davaru narakak ilīvaru śrī śrī śrī.

Note.

This inscription records the gift of a plot of land with the sowing capacity of 10 kolagas below the tank Bayalakere by Singapadānnāyaka during the reign of Śrīrangarāya, king of Vijayanagar, for the services of God Varadarāja including the daily offering of lights, worship of the god thrice a day, consumption of one solage of ghee (for the offering of food), etc. The record is dated 12th lunar day of the dark half of Pushya in the year Saumya. The usual imprecations conclude the grant. The date is not verifiable.

At the same place.
Size 3'-0"×4'-0".

Kannaḍa language and characters.

1. śrīr astu Savumya -samvatsarada Pushya ba 12 lū
2. śrīmad rājādhirāja rājaparamēśvara śrī-
3. rangarāyaru prithvī-rājyavan āluva kālāḍalu śrī-
4. matu Singa dēvadānnāyakaru śrīmad akhilāṇ-
5. ḍa-kōṭi-brahmāṇḍa-nāyaka śrī Varadarāja-
6. dēvara śrīkāryakk endu
7. Bayala-kereya kelage hattu kolaga gaḍde
8. tamma mātā-pitṛigaḷige puṇya-lōkāvāptiyā-
9. gabēkendu Rāyara appaṇeyinda dhārā-dattavāgi
10. biṭṭaru i-dharmakke tapi naḍedavaru gōva konḍa
11. pāpadali hōharu śrī śrī śrī.

Note.

This records the gift of a plot of wet land with the sowing capacity of 10 kolagas below the tank Bayalakere for the service of God Varadarāja by Singadēvadānnāyaka with the permission of the illustrious king Śrīrangarāya at Vijayanagar, for the merit of his parents. The record is dated the 12th lunar day of the dark half of Pushya in the year Saumya. It ends with the usual imprecation.

At the village Kommanahalli, in the same Hobali of Tēkal, on a rock near the village.

1. śrīmatu Virōdhi-sam-
2. vatsarāḍalu Ananta-
3. seṭṭiyara maga Jayita-
4. seṭṭi kaṭṭisiddu dēvara
5. sēvārtha

Note.

This records the construction of some building for the service of some unknown god by Jayitasetṭi, son of Anantasetṭi, in the year Virôdhi.

89.

At the village Yānamettalahalli in the Hobali of Tēkal, on a stone lying by the side of a canal on the road leading to the village Doḍḍanāyakanahalli.

Size 3'—0"×3'—6".

1. svasti Siva-pāḍavā gati Manumata-
2. samvatsaradalu dēvālyavu biddu ke-
3. tṭu hōgiralāgi ā-vūra mahājana-
4. gaḷa anumatiyinda sva-hasta-para-hasta-
5. dinda honnanu gaḷisi dēvālayavanu
6. jirpōḍḍhārava māḍida Chennapanāyaka

Note.

This records the restoration of some ruined temple by Chennapa Nāyaka with the money subscribed by himself and others with the approval of the mahājanas of the village in the year Manmatha.

90.

At the village Huladēnahalli in the same Hobali of Tēkal, on a piece of stone supporting a stone bench.

Size 2'—6"×1'—6".

Old Kannaḍa language and characters.

1. svasti śrī Nōḷambādiarasar
2. Gangaru-sāsiramuma āle Mo-
3. roppūrā gavuṇḍan Arakere-
4. huyi (lo) lu sattan Irappūra
5. tamuttirvvar

Note.

This inscription records the death of one Moroppūrāgāvuṇḍan in a battle at Arakere during the rule of Nōḷambādi Arasar, probably same as Nōḷambādhirāja (918-929), over the province called Ganga Six Thousand. The rest of the inscription is worn out.

91.

At the same village Huladēnahalli, on a stone lying in the middle of the village.

Size 3'—0"×2'—6".

Old Kannaḍa language and characters.

1. paramēśvara prithivī-rāyya
2. rasārapura vūravelliya
3. yolkatti kiḷagaṇa kere
4. Nandiyadigaḷ paḍedar ātāda
5. ru sākshi Śiḍilavaḍu toṛede
6. pālu aruḷa kereya keḷaga
7. ṇa dese ēlu mane tāra idake sā-
8. vattaṛu Tēkalnāḍa elpattāṛu da

Note.

This inscription is very fragmentary. A portion of the inscription stone is broken off and several letters have disappeared both at the top and the right side. It seems to record the gift of some plots of dry and wet land and some house sites to a Jaina guru Nandiyadigaḷ in the presence of the Seventy-six of the province of Tēkal-nāḍ. The inscription abounds in errors.

Mulabagal Taluk.

At the village Marahêru, in the Hobali of Mulabâgal, on a pillar in the weir of the tank named Huchchêrikere.

Size 2'—3"×1'—2".

Old Kannaḍa language and characters.

1. svasti śrī Koriya-
2. ra magam Bâṇagâ-
3. vundān kereya
4. bavariyam bāluvali (?)
5. rājam aruvattaidu-
6. ūrggam Bâṇagāvundāng ā
7. kereya bavari pariḇe-viṭṭar
8. idam tereḍoydar (?)
9. paḷa

Note.

Several letters in this inscription have become worn out and are not clear. The inscription seems to record that while one Bâṇagāmuṇḍa, son of Koriyar, was enjoying all the land below some tank (kereya-bavari ?), the king of the country (rājam) made a gift ? (pariḇeviṭṭar) of the land below the tank to be enjoyed by sixty-five villages along with Bâṇagāvundā. Then follows some imprecation which is not clear.

On a stone lying in a grove of date trees on the road from the village Yelavahalli to the village Pūjēnahalli in the Hobali of Mulabâgal.

Size 3'—6"×2'—3".

Kannaḍa language and characters.

1. svasti śrī vijayābda 1534
2. Parivīdhāvi-samvatsara Māga ba 30
3. punya-kāladalu śrīmatu rājā-
4. dhirāja śrī Dēvarāya-mahārā-
5. yara rājyadalu nāḍa-prabhu Chinnaparasarū
6. śrīmad akhilāṇḍa-kōṭi-brabmāṇḍa-nāyaka
7. sārvaḇhauma śrī Kōḍaṇḍarāmedēvarige ... tsava
8. pakshōtsava māsōtsava modalāda śubha-kāryagali [ge]
9. ī Rāmasamudrada kereyannu kaṭṭisi ā kereya
10. . . . bhūmiyanu sarvamānyavāgi biṭṭu koṭṭaru
11. ī dēvasvavanu apaharisidavarū gōva konda pāpa
12. sāmānyōyam dharmia-sētur nripāpām kālē
13. bhavadbhili sarvān ētān bhāvinah pārthivēndrān bhū-
14. yō bhūyō yāchatē Rāmabhadraḇ śrīr astu.

Note.

This records the construction of the large tank called Rāmasamudra and the gift of all land below the tank free from taxes, by Chinnaparasa, *nāḍa-prabhu* (lord over a district) in the reign of Dēvarāya, king of Vijayanagar, for the services of God Kōḍaṇḍarāma. The inscription is dated 30th lunar day in the dark half of Māga in the year Parivīdhāvi, Śaka 1534 corresponding to 9th February of A. D. 1613. The date is not verifiable. The king of Vijayanagar at this date was Venkaṭapatrāya and not Dēvarāya as stated in the grant.

The record ends with the usual imprecations.

At the same place, below the previous inscription.

1. Khara-samvatsarada Vayisākha śu 15 Budhavāradalu
2. śrīmatu Rāmappagaḷu śrīmad akhilāṇḍa-kōṭi-
3. brahmāṇḍa-nāyaka dēvatā-chakravarti śrī Kōḍaṇḍa Rā
4. manāthaulēvarige dīpārādhaneṇḍu koṭṭadu
5. sarvamānya hola ½ hattu kolaga idanu naḍasi-
6. davaru punya-bhāgigaḷ abaru śrī śrī śrī.

Note.

This records the gift of a plot of dry land with the sowing capacity of 10 kolagas by the illustrious Rāmappa for the service of keeping a light before god Kōḍaṇḍarāmanātha. The grant is dated Wednesday the 15th lunar day of the bright half of Vaisākha in the year Khara. The date is not verifiable. In the place of the imprecations usually found at the end of the grants we find at the close of this record a remark that those who maintain the grant will get merit.

On a boulder to the south-east of the village Irugamuttanapalli in the Hobali of Muḷabāgal.

Size 4'—6" × 3'—0".

Kannada language and characters.

1. śubham astu
2. svasti śrī vijayābhyudaya Śālivāhana śaka
3. varuṣa 1616 Bhāva-samvatsarada Chaitra śu 15 lu
4. śrīmatu Muḷuvāya nāḍa prabhu Sankappagaḷu śrī-
5. matu Chikarāya Tammegauḍa appaṇeyalu
6. Tiruvaināyakarige Muḷuvāya simeya gaudata-
7. navanu koṭṭu prāku ā simeyaliruva sankatagaḷaṇi
8. paribarisūdenḷu Kummarakuṇṭe yemba grāmava-
9. nu i- gavuḍikige sarvamānyav āgi nāḍa janara anu-
10. ratadinda koṭṭaru idanu ārobbarū pratipālisūdu
11. idake nāḍa janara voppita sva-dattād dviguṇam puṇyam
12. para-dattānupālana para-dattāpahārēṇa sva-dattam nishphalam
13. bhavēt i sva-dattām para-dattām vā yō harēta vasundharām
14. shashṭhi-varsha-sahasrāṇi viśṭhāyām jāyātē krimiḥ i śrī-
15. r astu śubham astu śrī śrī śrī.

Note.

This records the grant of the office of gauḍa in Muḷuvāya-sīme and the gift of the village Kummarakuṇṭe, free from taxes, as an emolument for conducting the said office, made to Timmayanāyaka by Sankappa, *nāḍu-prabhu* of Muḷuvāy District under the orders of the illustrious Chikarāya Tammegauḍa. The grant is recorded to have been made with the approval of the subjects of the *nāḍ*. The date of the grant is the 15th lunar day of the bright half of Chaitra in the year Bhāva, Śaka 1616. This corresponds to 30th March of A.D. 1694, but is not verifiable. The record ends with the usual imprecatory verses.

On a boulder in the village Śrīrangapura, in the same Hobali of Muḷabāgal.

Size 4'—0" × 2'—6".

Telugu language and characters.

1. śrīmatu Bahudhānya-samvatsaram
2. Chayitra sudha tādīya Budhavāra-
3. mandu śrīmatu rājamānyulaina
4. Śrīrangarāyalavāru Muḷu-

5. vāgila śrīmad Viṭhalēśvara-svāmi-
6. pādānakū samarpinēbina nāri-
7. kēla-vanamū 30 vṛikshamulu
8. ī dharmam cheḍipinavāru tama
9. talli-taṇḍrulukū drōham chē-
10. sinavāru Rangarāva śrī śrī ||

Note.

This inscription registers the gift of a coconut grove of thirty trees for the service of God Viṭhalēśvara by the illustrious king Śrīrangarāya on Wednesday 3rd lunar day of the bright half of Chaitra in the year Bahudhānya. The date is not verifiable. At the close of the grant are found the usual imprecation and the signature of the donor. It is probable that the donor Śrīrangarāya of this grant is the same as the king of Vijayanagar of that name.

97.

On a fragmentary stone lying in the field of Muniyappa to the north of Ambalikallu-betta in the Hobali of Mulabāgal.

Size 2'—3" × 2'—0".

Kannada language and characters.

1. śrīmatu Ārādhyā Viraṇṇavodeyara
2. makkaḷu Maragalla Lingaṇavodeyarige
3. nimma śīsa-makkaḷu kumāra Mādapodeyara
4. makkaḷu Śambhulingadēvaru vūra
5. koṭṭa hola ½ hatṭu koḷaga Bōva-
6. nakereya kelage gadde ½ hatṭu koḷaga ī
7. dharmake vūra mahājanagala voppita śrī
8. gurulingadēvarē gati śubham astu

Note.

This records the gift of a plot of wet land with the sowing capacity of 10 koḷagas below the tank Bōvanakere and also of a plot of dry land with the sowing capacity of 10 koḷagas to Lingaṇṇa Vodeyar of Maragal, son of Ārādhyā Viraṇṇavodeyar with the approval of the mahājanas, made by Śambhulingadēvaru, son of Kumāra Mādapodeyar, disciple of the donee.

98.

On a stone set up in the boundary of the village Anahalli in the Hobali of Mulabāgal.

Size 5'—0" × 3'—6".

Kannada language and characters.

1. śrī śubham astu svasti śrī vijayābhyudaya Sālivāhama
2. śaka varusha 1474 neya Paridhāvi-saṃvatsarada Śravana śu 15
3. Guruvāra sōmōparāga-puṇyakāladalu Maravūra śrī Rā
4. medēvara amṛitapaḍi naivēdyake śrīman mahārājamānya
5. sarvādhikāri Kṛishṇapanāyakaru dayapālistā Rāmasamudra grāma
6. idake voḷagāda nidli nikshēpa kādārambha nīrārambha modakāta
7. sarva-svāmyavanu dēvara śrīkāryava nadasuva dhatma
8. putra-pautra-pāramparyavāgi sukhadinda anubhavisidu
9. dēvarige gaurda mahājanangalu
10. bhaṭṭaru muntāgi ā Rāmēśvaradēvarige

(The rest is illegible.)

Note.

This records the gift of the village Rāmasamudra with all the rights of possession for the service of offering food to god Rāmedēvaru of the village Maravūr by the illustrious sarvādhikāri Kṛishṇapanāyaka. The grant is dated Thursday the 15th lunar day of the bright half of Śravana, a day of lunar eclipse in the year Paridhāvi, Śaka 1474, corresponding to Thursday 4th August, A. D. 1552. According to Svamikannu Pille's Tables this day was a day of lunar eclipse. The closing portion of the inscription is illegible.

Copy of an inscription found in a manuscript book in the possession of the Jôdidâr of the village Mâdenahalli in the Hobali of Āvani.

Telugu language and characters.

1. svasti sri vijayābhyudaya Śālivāhana-śakābdambulu
2. 1633 agunēti Khara-nāma samvatsaram Āśvīja māsa pancha-
3. n i Bhūhavāramandu śrīmatu rājādhirāja Chikkarāya
4. Tammagauni appanachēta śrīmatu Rāyavenkatāppagāri
5. paṭralayina Rāyamunirāju- putralayina Sankaru-
6. rājagāru Yajuś-śākhaūhyā ulaina Vādhūlagōtram
7. śrī Narasambhaṭṭalavāri paṭralayina Annambhaṭṭulavāri
8. putralayina Sthalam Rāmājōyisaku vrāyinchī
9. ichchina dāna-dharma-śāsana-kramam eṭṭannanu mā-vamśa-
10. sthalaku pūrvamununchi naḍichē Timmanāyanacheru-
11. vu-kindu rājakāluvaku pūrvabhāgam unde p ndu-
12. mu bhūmini mā pūrvikalaku sad-gati-prāptikigānu
13. sa-hiranyōdaka-dāna-dhārā-pūrvakamugā tri-karāṇa-
14. tri-vā hakamugā ichchināmu ganuka mīru putra-
15. paṭra-pāramparyamugā anubhavistu-rāvalan ani
16. vrāyinchī ichchina bhū-dāna-dharma-śāsanamu
17. Indrah pricchhati chāṇḍālīm kim idam pa :hyatē tvayā
18. śva -māṃsam surayā siktam nī-kapāle chitāgninā !
19. dēva-brāhmarāṇa-vrīttinām yē haranti narādhamāh ||
20. tēshāṃ pā'a-rajō-bhītyā charmanāchebhāditam mayā
21. sva-dattā dvigunam puṇyam paradattānupālanaṃ para-
22. d ātāpahārēṇa sva-dattam nishphalam bhavēt dāna-pālana-
23. jōr madhyē dānā chhrēyōnupālanaṃ dānāt
24. svargam avāpnōti pālanaḍ ahyutam padam ||

Note.

This records the gift of a plot of land with the sowing capacity of 10 koḷagas below the tank Timmanāyanacheruvu to Rāmājōyis, son of Annambhaṭṭa and grandson of Narasambhaṭṭa of Yajuś-śākha and Vādhūla-gōtra by Sankarurāju-gāru, son of Rāyamunirāju and grandson of Rāyavenkatāppagāru under the orders of the illustrious chief Chikkarāya Tammagauni. The record is dated Wednesday the 5th lunar day of the month of Āśvīja in the year Khara, Śaka 1633. Śaka 1633, coincides with the year Khara, A. D. 1711. It is not specified in the grant whether the lunar day given therein refers to bright or dark fortnight. Taking the bright fortnight of Āśvīyuja, in the year Śaka 1633, the date coincides with Friday, October 5 of 1711 A. D. and not with Wednesday as stated in the grant. Taking the dark fortnight of Āśvīyuja, the date coincides with Saturday, October 20 of A. D. 1711 and not with Wednesday as stated in the grant. The grant concludes with the usual imprecatory verses including the imaginary conversation between God Indra and a Chāṇḍāl woman showing the heinousness of the sin of confiscating the gifts made to gods and Brahmins.

100.

At the village Mēlāgāni in the Hobali of Āvani, on a stone found in the garden of Hanumregauḍa.

Size 2'—3"×3'—6".

Old Kannaḍa language and characters.

1. śrī Raṇāvalōka śrī Ka-
2. mbayyan Ganga-rājyam Tombartaru-sāsi-
3. ramun āle avarā mahā-sāmantar Viṭṭa-
4. pparasar Kovaḷālanāḍu Mūnūrum āle
5. avarā perggade Gauḍa śrī Puli A-
6. gaḷi Panneradum āle Pālu-kōḍa kereyu.
7. aydonḍi kādu pattonḍi prasādam geydor
8. Goṭṭereyar-ambalake koṭṭudu ay-dūmbu

9. kalani idân alidon pan ha-mahâ-pâtakan akkun.
10. śrī Podippādiyarḡ ay-dūmbu kalani koṭṭar

Translation.

While the illustrious Raṇāvalōka śrī Kambayyan ruled over the Ganga Kingdom of Ninety-six thousand ; while his mahāśmanta Viṭṭapparasar ruled over Kovalālanāḍu Three Hundred ; while his perḡgaḍe (Gaḍa) ruled over Pulingali Twelve ; the tax of *aydonḍi* (one-fifth) was retained on the tank at Pālukōḍu but the tax of *pattonḍi* (one-tenth) was remitted. Wet lands to the extent of five tūmbus were granted to the assembly of Goṭṭereyar (Chiefs of cowherds?). Whoever destroys this will be guilty of the five great sins. Wet lands to the extent of five tūmbus were granted to Podippādiyar.

Note.

This inscription is in old Kannāḍa characters of the later part of 8th or the early part of 9th century A. D. It refers itself to the reign of Raṇāvalōka śrī Kambayyan over the kingdom Ganga ninety-six thousand. We learn from other inscriptions (Nel-mangala Taluk 61, E. C. Volume IX ; and Heggadadevankote 93, E. C. Volume IV ; Sravana Belagola 24-35, E. C. Volume II and a copper plate grant published in the Mysore Archæological Report for 1920, P. 31) that Raṇāvalōka Kambarāja, also called Raṇāvalōka Saucha-Kambha or Raṇāvalōka śrī Kambayya was the son of Rāshtrakūṭa King Dhārāvarsha and that he was ruling over the Ganga kingdom, in A. D. 802-807. At this time Ganga king Sivamara Saigōṭṭa was imprisoned by the Rāshtrakūṭas and his kingdom was subject to their rule. From the paleography of the present record and the statement contained in it that Raṇāvalōka Kambayya was ruling Ganga Ninety-six thousand province it has to be inferred that the Raṇāvalōka Kambayya of this inscription is the same as Raṇāvalōka Kambarāja, son of Dhārāvarsha referred to in the inscriptions referred to above.

The present record seems to register the remission of a tax called *pattonḍi* while retaining the tax called *aydonḍi* over the lands below the tank at the village Pālukōḍu by the Perḡgaḍe Gaḍa. The word *pattonḍi* is also met with in an inscription at Tāyalur of A. D. 907 (Mandya Taluk 14, E. C. IV) and probably means a contribution equal to one-tenth of the produce of the land. Similarly *aydonḍi* might mean one-fifth of the produce. The present inscription also registers the grant of some wet lands below the same tank to Goṭṭereyar ambala (the assembly of the chiefs of cowherds (?) and to the mahājanas, of Podippādi.

101.

On a boulder near the tank in the village Guṭṭahalli in the Hobali of Āvani.

Size 3' - 6" × 3' 3".

Kannāḍa language and characters.

1. Śārvari-samvatsarada Vayisakha śu 3 lu
2. śrīmatu Timmagauḍara maga Chennappagauḍaru
3. māḍida dha (r) ma-mantapada sēve idanu namuna
4. vamsīkaru pālisikonḍu bāhōḍendu
5. barasida śillā-śāsana śrī Gōpālakṛishṇa.

Note.

This inscription records the erection of a *mantapa* as an act of charity by Chennappagauḍa, son of the illustrious Timmagauḍa on the 3rd lunar day of the bright half of Vaisākha in the year Śārvari. The date is not verifiable.

102.

On a stone set up in front of the Jōḍi village Marakalaghaṭṭa in the Hobali of Āvani.

(Front)

Kannāḍa language and characters.

1. śubham astu svasti śrī vijayābhyu-
2. daya Śālivāhana-śakābda

STONE INSCRIPTION OF RANĀVALŌKA KAMBAYYA AT MĒLĀGĀNI



3. neya Virôdhikritu-samvatsarala
4. Āśvija śudha daśamīyalu
5. śrīman mahārājādhirāja
6. rājaparamēśvara śrī vīrapra-
7. tāpa Śrīrangarāya-mahā-
8. rāyaru prithvī-rājyavan āluva
9. kālādalu śrīmatu Āvaniya
10. śrī Rāmēśvaradēvara pādārādhaka
11. śrī Sankarappa Tippayya Chinnayya
12. galu tammage pitrārjitavāgi
13. nirābāḥhavāgi sarvamānya-
14. vāgi naḍedu baruvanta

(Back.)

15. Marakallugattavemba
16. grāmavanu Narasapagala
17. tamma Kādappagalige dharmava
18. māḍabēkendu nammalli nāvu
19. yōchisi ī grāmaka sērida
20. kāḍārambha nīrārambha tō-
21. ṭa tuḍike saha sa-hiranyōda-
22. ka-dāna-dhārā-pūrvakavāgi
23. tri karaṇa-tri-vāchakavāgi koṭṭa-
24. du dāna-pālanayōr madhyē
25. dānāt śrēyō'nupālanam
26. dānāt svarga

Note.

This inscription records the gift of the village Marakallugatta, free from taxes to Kādappa, younger brother of Narasapa by Sankarappa, Tippayya and Chinnayya, worshippers of god Rāmēśvara of Āvani, during the reign of the illustrious Śrīrangarāya, king of Vijayanagar. The date of the grant is the 10th lunar day of the bright half of Āśvija in the year Virôdhikrit. The Saka year in the grant cannot be clearly made out. The usual imprecatory verses are found at the close of the grant.

MYSORE DISTRICT.

Chāmarañjanagar Taluk.

At the village Ālbūr in Ummatūr Holdi, on a stone lying in a mound to the south of the road leading to Navilūr.

Kannada language and characters.

1. svasti śrī vijayābhyudaya Śalivāhana-śaka varuṣa 1450
2. sandu vartamānavāda Sarvadhāri samvatsarada Jyēṣṭha śu 7 hi
3. śrīman mahārājādhirājā rājaparamēśvara śrī vīrapratāpa Kṛṣṇa-Dēva-
4. rāya-mahārāyaru prithvī-rājyaṁ gayivuttiradu śrī vi
5. ra Kṛṣṇa-Dēva-mahārāyarige dharmavāgubōkenadu ā vīra ma
6. hājanagala anumatiyinda āchandrārkaṁvāgi madiyali yendu Rāyaru
7. nirūpadinda Bayapa-dēvarasaru Arahalli grāmavamu
8. Bhāradvāja-gōtrada Āpastamba-sūtrada Yajur-śākhādhyāyi
9. galāda Rāmējyōyisaru mattu avara tanmanḍirū Linganna
10. jōyisarigū saha tathā titli punya-kāladallu dhāru dattu vāgi ko-
11. tṭaru idanu āvan alidarū avara tāvige lapidavaru
12. dāna-pālanayōr madhyē dāna ch-chhṛēyōnupālanam dā
13. nāt svargam avāpnōti pālanād achyutaṁ padam

Note.

This inscription records the gift of the village Arahalli to Rāmējyōyisa and his younger brother Lingannajōyisa of Bhāradvāja-gōtra, Āpastamba-sutra and Yajur-śākha made by Bayapadēvarasa under the orders of the Vijayanagar king Kṛṣṇadēvarāya and with the consent of the inhabitants of the village. The grant is dated the 7th lunar day of the bright half of Jyēṣṭha in the year Sarvadhāri, 1450 of Śalivāhana era. The date corresponds to May 25 of A.D. 1528. But the date is not verifiable. The record ends with the usual imprecations.

Mysore Taluk.

A nirup of Kṛṣṇarājavoḍeyar III of Mysore in the possession of Mr. Seshaiyengar Pandit, Mysore.

Kannada language and characters.

1. Kṛṣṇarājavoḍeyaravaru
2. Sarvadhāri-samvatsarada Māgha ba 9 Sthiravāradallu Śrīmatu
3. śrīmad Vēda-mārga-pratishṭhāpanācchāryō-bhaya vādānta prava
4. rtakarāda Aghalayam Komāndūru Chinnayya Śrīnivasachā
5. ryarige barasi kaluhisida nirūpa adāgi yivarige sarvaru saha
6. nāvu kshēmadallidēve nimma kshēmakke āgāgye barasi kaluhisuva-
7. du taruvāya aramane-samīpadalli hosadāgi nirmāṇa mā-
8. ḍisiruva dēvāyadalli yī-samvatsarada Phālguna śu 9 divasa
9. śrī Kṛṣṇa-dēvara pratishṭheyāguvaddarinda yī sam-Phālguna śu 5
10. divasa nīvu Maistūrige bandu sēruvante māḍisuvudu ba tārī-
11. kha 28ne māhe Pebaravari san 1829 ne isavi khatta Aramane Su-
12. barāya munashi hajūru

Śrī Kṛṣṇa (in Kannada characters).

Note.

This is an original nirup of Krishnarâjaveyâr III, King of Mysore. Above the nirup is found a seal bearing the words meaning Châmarâjaveyâr's son Krishnarâjaveyâr. It seems to have been issued as an invitation letter to a paṇḍit, Komāṇḍur Chinayya Śrīnivāsaśekhara to attend the consecration ceremony of setting up the God Krishnasvāmi in the newly erected temple of Krishnasvāmi near the Palace at Mysore. The grant is dated both in the English and Indian systems, the date being given as 28th February 1825 A. D. and Saturday 9th lunar day of the dark half of Magha in the year Sarvadhārī. The writer of the sannad is named Aramane Subbarāya, Hajūr munshi. The Sannad ends with the signature of the King, Śrīkrishṇa in Kannaḍa characters. The record is of some importance as it shows the date of the construction of Krishnasvāmi temple near the palace at Mysore.

105.

Nāgamangala Taluk.

At Nāgamangala in the Hobli of Nāgamangala, on a broken stone lying near the steps of the Government Middle School building.

Size 4'—6"×1'—6".

Modern Kannaḍa language and characters.

1. śrīyavara pāda
2. svasti śrī jayābhyudaya Śālivā-
3. hana śaka ha 1767 sa-
4. nda vartamāna Viśvāva-
5. su sam Kārtika śu 10 lla
6. Hayavasa-gōtra sūtti-
7. rada Chikannaiyya Jakaṇ-
8. naiyyanavara santati kaṇ-
9. magāra āda Chinnaiyya Vem-
10. gaṭapataiyya Timmappaiyya-
11. navara makkalu mommakkalu sa-
12. dari adē hesarinavaru Śrīyava-
13. rige samarpakavā mādidantā
14. śēvārtta gōpura muntāda vi-
15. mānagaḷu jīrṇōddhāravāgi
16. muntāgi vutsavaru prabhāva-
17. legaḷu bāgilavāḍagaḷu chinna-be-
18. lli ābharanagaḷu bēre sāmānu
19.
20. svayārjita śēvārtta

Note.

The stone containing this inscription is broken into three parts. It is said that the opponents of the grant mentioned in the record denied the claim and broke the stone into pieces. The inscription records that the smiths Chinnaiya Venkatapataiyya, Timmappaiyya, his son and grandson of the same name who are the decendants of Chikannaiyya Jakkannaiyya of Hayavasa-gōtra, blacksmiths of the village, made the following service to some temple:—They restored the ruined gōpura, etc., set up doorway, provided the god with processional image, prabhāvali, silver and gold jewels and other necessary articles. The record is dated 10th lunar day of the bright half of Kārtika in the year Viśvāvasu, 1767 of Śālivāhana era. The date corresponds to 9th November of A.D. 1845 but it is not verifiable.

106.

At the village Tibbanahalli, in the Hobli of Dēvalāpura, on a stone lying in a manure pit.

Size 8'—0"×2'—6".

Kannaḍa language and characters.

1. svasti śrī-vijayada Śālivāha-
2. na-shaka-varuśa 1446 Tārāṇa-samvatsa-

3. rada Mārgaśīra-ba 10 Bu śrīman ma-
4. hāmaṇḍalēśvara pūrva-paścīma-da-
5. kshīna-chatus-samudrādhipati vīra-śrī-
6. Kṛṣṇarāyaru Vidyānagaradulu
7. prithvi-rājyam gainṭta yiralu na-
8. mma Chennapaṭaṇaḍa Yirapa-
9. dēvarige nāṭi amṛitapaḍige Nā-
10. gamāṅgalakke saluva Dēvalāpura-
11. ḍa sthāṇaḍa Tibbanahalliyannu pra-
12. tinamadhēyavada Kṛṣṇarāya sa-
13. mudraḍa yī grāmaḍakke saluva
14. chatu-sīmeya vōḷagada ga-
15. ḍe bedalu tōṭa tuḍike a-
16. ṇe achukaṭu nidhi nikshē-
17. pa śrī Virūpāksha.

(On a side of this Inscription.)

18. Yalabarigeya Malapa Anna Nanjannu udāra.

Note.

This inscription records the gift of the village Tibbanahalli renamed Kṛṣṇarāya-samudra in Dēvalāpura—sthala belonging to Nāgumangula with all rights for the food offerings of God Vīrapaḍēvaru of Chennapaṭṇa by King Kṛṣṇarāya of Vijayanagar. The record is dated Wednesday 10th lunar day of the dark half of Mārgaśīra in the year Tāraṇa, 1446 of Śālivāhana era corresponding to Wednesday, 20th December of A. D. 1524. A name Malappa Nanja of Yalabarige occurs on a side of the inscription stone and probably denotes the writer of the grant.

107.

At the same village (Tibbanahalli) ; on the 1st viragal near the Śvara temple.

Size 4' - 0" x 2' - 9".

Kannada language and characters.

1. svasti śrīman mahāgaja sankha pratāpa Hoyisala-Chakravartti Viruballālu-dēvaru vāridhi-
2. mēreyāgi mēḍiniya Dōrasamudraḍa nelevīḍinalu sukha-
3. sankathā-vinōdadim prithvi-rājyam gainṭuttam ire Ananda-samvatsarada yāśādha-
4. sucha saptami Sukravāradandu Bematūra-Nārasīṅgam samagra-baham berasi
5. daṇḍetti bandu Hebbidiramadeya Tibbanahalliya turuvam muttidali Daḍiga-
6. nakereya Maṇalavāḍiya Būpakālaritaleyara kula-tilaka Harahagaṇḍa āta-
7. na tamma Gabaragaṇḍa ātana magam su-putra Gaudeyam kāḍi halara kondu vīramam
8. meredu turuva moḍu chī sura-lōka-prāptan āda.

Note.

This records the death of a warrior named Harahagaṇḍa, an ornament of the Būpakālaritaleyara-kula (?) family, a resident of Maṇalavāḍi in Daḍiganakere along with his younger brother Gabaragaṇḍa and his son Gaudeya in the defence of cattle of the village Tibbanahalli in Hebbidiramade during a raid by Nārasīṅga of Bematūr with his whole army in the reign of Vīraballāḍadeva of the Hoyisala dynasty in his capital Dōrasamudra. The record is dated Friday the 7th lunar day of the bright half of Āśhāḍha in the year Ananda. The phrase *śrīman-mahāgaja-sankha pratāpa* occurring at the beginning of the inscription is probably a mistake for *śrīman-mahārājādhirāja niśśankapratāpa* which occurs among the titles of the Hoyisala kings. The date is not verifiable. Bematūr or Bematūr-kallu is found in inscriptions as an old name for the town of Chitaldrug.

At the same place, on a second *vīragal*.

Size 4'—0"×2'—9".

Kannaḍa language and characters.

1. svasti śrīman mahāmaṇḍalēśvara Dvārāvati-pu-
2. ravarēśvara Hōsala Viṣṇu Vīra Ballāḍadēvaru prithvi-
3. rājyaṃ geyvalu Ānanda-saṃvatsarada Āśāḍha
4. sudha 7 Sukravāra Daḍiganakereya Maṃname-
5. deya bhūmi Kudiki Māleyara-kula-tilaka Harahagaḍa
6. ātana magam Sankaragaḍa ātana maga Rāmeyam Hebbidarama-
7. deya Tibbanahalliyali Bisugūravaru turuva hiḍiḍode
8. kādi turuvaṃ maguḷchi tānum sura-lōka-prāptan āda.

Note.

This records the death of Harahagaḍa, an ornament of Kudiki Māleyara-kula of Maṃnamedeya-bhūmi in Daḍiganakere along with his son Sankaragaḍa and his grandson Rāmeya while recovering the cattle of Tibbanahalli in Hebbidiramade from the people of Bisugūr in the reign of Hoysala Vīraballāla, the lord of the excellent city of Dvārāvati. The date of this inscription is the same as that of the previous record :—Friday the 7th lunar day of the bright half of Āśhāḍha in the year Ānanda.

To the north of the village (Tibbanahalli), on a stone set up in the land of Kempa-rasa.

Size 3'—4"×1'—0".

Kannaḍa language and characters.

1. svasti śrī mahānāya-
2. kâchâryya Bayalahu-
3. li Kadirenâyakana
4. makkaḷu Kapininâ-
5. yakarū Pūjâri
6. Lakumana makkaḷi-
7. ge koṭṭa nettaru-ko-
8. ḍageya sīnâ-saṃbam-
9. dhi sāsanāvu
10. idake ākshêpisi-
11. dava ātana maganâḍi
12. huṭṭuvanu.

Note.

This inscription records the grant of a *nettavukodage* (a grant of land made to the relations of a person slain in battle) for the sons of Pūjâri Lakuma by the illustrious chief Kapininâyaka, son of Bayalahuli Kadirenâyaka, possessed of the title mahānâyakâchârya. The grant ends with the imprecation that he who objects to the grant will be born as the son of the grantor. This is an unusual curse.

At the village Ankanahalli, in the same Hobli of Dêvalâpur, on a stone set up near the temple of Mâri.

Size 4'—0"×2'—0".

Modern Kannaḍa language and characters.

1. Śālivāhana śaka varushangala sanda va-
2. rtamāna 1685
3. śrī śrī Svabhānu-nā-

4. ma-samvatsarada Kârtika bha 10.
5. llu ll âlida mahâ-
6. svâmi yavara budhinirupakavipra-
7. kârakke Tirumalagiri maga Tim-
8. manige Hosakôte-jagala-
9. dali mrutavâda bagge raktâ-ko-
10. dagi

Note.

This inscription records a *raktakôlage* (same as *nettarakôlage*) to Timma, son of Tirumalagiri, for his death in the battle of Hosakôte. The date of the grant is stated to be the 10th lunar day of the dark half of Kârtika in the year Svabhânu, 1685 of Sâlivâhana era corresponding to 30th November of A. D. 1763. Evidently the grant is made by Kṛishṇarâja-vaḍeyar II King of Mysore.

111.

At the village Kuḍugubâlu in the same Hobli of Dēvalâpura, on a stone set up to the west of Râmêśvara temple.

Size 6'—0" × 1'—9".

Kannaḍa language and characters.

1. śrī Râma
2. 1562 Vikrama samvatsarada
3. Āśâḍha suda 5 ralu Śrīrangarâyamahâ-
4. râyavararu râjyam
5. . . da Suragiya Dēvappanâyakaravara Kuḍugubâlu Râmalingadēvara.
amritapaḍi
6. dhamma-sâsanada kramav ent endade
7. namma nâyakatanakke suluva Dēvalâpura-grâ-
8. makke sînâ-sammandha-
9. di grâmaga
10. kâḍârambha nîrârambha aṇe uchehu-
11. kaṭṭu manedore âḍudege
12. î grâma dēvarige sarvamânya-
13. vâgi da â Râmanâtha-dēvarige Dēvappa-
14. Nâyakaru maḍida bimmaha yî dharmavani
15.
16. dharmava âvanân orbanu
17. Gangeya taḍiyali kavileya konda mahâ pâpa
18. konda pâpake
19. hôharu tamma tande tâya konda pâpake
20. hôharu.

Note.

This records the gift of the village Dēvalâpura for the service of God Râmalinga-dēvaru in Kuḍugubâlu by Dēvappanâyaka of Suragi during the reign of Śrīrangarâya, king of Vijayanagar. The grant is dated 5th lunar day of the bright half of Āśâḍha in the year Vikrama, 1562 of Sâlivâhana era corresponding to 13th June of A. D. 1640. The usual imprecations are found at the close of the record.

112.

To the north of the village Maḍake Hosûr in the Hobli of Honagere, on the 1st viragal in the land called Êlukallina-hola.

1. svasti śrī Kadavi Tapasiya Rahagaḍa Mullevuruli (?)
2. kâdi sattam.

Note.

This records the death of Rahagaḍa of the village Kadavi Tapasi while fighting at Mullevûr (?).

113.

On a 2nd vîragal at the same place.

1. svasti śrī Nirggunda-gâvuṇḍa Tapasiya pō-
2. ril ibhade kâdi sattode ātange kalla niri-
3. sida māṅgaḷa (ma) hā śrī

Note.

This stone is erected in memory of the death of Nirggundagâvuṇḍa in fighting with elephants at the battle of Tapasi.

114.

On a 3rd vîragal at the same place.

1. svasti Kadavi Tapasiya Mādapa kâdi sattam.

Note.

This records the death in battle of a warrior named Mādapa of the village Kadavi Tapasi.

115.

Tirumakūḍlu-Narasipur Taluk.

At the village Āladūr in the Hobli of T.-Narasipur, on a stone lying below a banyan tree on the way to Dhapāyakanapura.

Kannaḍa language and characters.

1. svasti śrī Bahudhānya-samvatsarada Jyêshṭha ba 5 Bu-
2. dalu svasti śrīmad akhilāṇḍa-kōṭi-brahmāṇḍa-
3. nāyaka dēvatā-sārvabhauma śrīmad Guṇjā
4. Narasimhasvāmiyavara pādārādhaka
5. Singimayyana magam Dēpayyam
6. śrīyavara pādada paḍitara dipārā-
7. dhanegendu koṭṭa hola kham 1 i-
8. dharmavan ārādarū keḍisidoḍe Vāraṇā-
9. siyali gōva konda pāpakki ḷivaru
10. mangala mahā śrī śrī śrī.

Note.

This records the gift of dry land with the sowing capacity of half a khaṇḍuga by Dēpayya, son of Singimayya, for the service of offering daily food and light to God Guṇjānarasimhasvāmi. The record is dated Wednesday the 5th lunar day of the dark half of Jyêshṭha in the year Bahudhānya. The date is not verifiable. The grant ends with the usual imprecatory sentence.

TUMKUR DISTRICT.

Koratagere Sub-Tabuk.

116.

Copy of a grant of Ranabaichēgaudarayya, chief of Holavanhalli, dated, Saka 1667 in the possession of Jibi Vāsudēvāchārya in the village Holavanhalli in the Hobli of Holavanhalli.

1. namas tunga-sīras-chumbi chandra-chānura-chāravē
2. trailōkya-nagarāmbha-mūla-stambhāya Sambhavē ||
3. Harēr līlā-varāhasya dāmshtṛā-dāṇḍas sa pātu vah l hēmādrī-
4. kalaśā yatra dhātrī chūtra-sriyam dadbau ||
5. svasti śrī vijayābhūdaya Śālivāhana-śaka-varushaga-
6. lu 1667 nē Krōdhana-nāma-samvatsarada Phālguna suddha 15
7. Sōmavārādallū śrīmad-rājādhirāja-rāja-paramēśvara śrī
8. vīra-pratāpa śrī vīra-śrī-Rāmadēvanahārāyayayya-
9. navaru Vidyānagaradallū ratna-sinhāsanārūḍhārāgi prithvi-
10. sāmrajyaṁ gaiyyuttiralu śrīmadu chaturtha-gōtra-
11. pavitrarāda Rāṇa-Baichē-gaudarayanavara pautrarāda Mu-
12. rmaḍi Rāṇa-Bairē-gaudaravaru Kāśyapa-gōtrarāda-
13. da Āśvalāyana-sūtrarāda Rukśākṣādhyaḡarāda Śiravatū-
14. ra Venkaṭēbhaṭṭara pautrarāda Narasimha-bhaṭṭara putrarāda Śēśāchārya-
arige
15. baresikōṭṭa bhū-svāstyada-dānapatra-kramaventendure
16. namma ālūvike Holavanhalli-sīmege saluva Sōmpuradu
17. grāmadallu Kempadāsana hola kha ¼. Dodḍa-gaudana hola kha ¼.
18. ubhaya hola kha ¼. hattu kolaga kere-kolage vadḍina bhūmi-
19. yallu kham ½ hattu kolaga ubhayam hola-gadde sahā bijavari
20. kha 1½ khaṇḍaga bhūmiyannu yī sōmōparāga-puṇyakāḍadallū
21. namma pitṛi-pitāmaha-prapitāmaharige sālōkya sāmipyu
22. sāyujya sārūpya padavī āgabhēkendu sahiranyō-
23. daka-dāna-dhārā-pūrvakavāgi dhāre-yeradu kōṭṭevāda kāra-
24. na chaturtha-gōtra-pavitrarāda Rāṇa-Baichēgaudarayanavara
25. pautrarāda Rāṇabairēgaudara putrarāda Rāṇabaichē-
26. gaudarayanavaru Kāśyapa-gōtrarāda Āśva-
27. lāyanasūtrarāda Rukśākṣādhyaḡigalāda Śirava-
28. ttūru Venkaṭabhaṭṭara pautrarāda Narasimhabhaṭṭara

Back.—

29. putrarāda Śēśāchāryarige namma Koratagere śrīyava-
30. rige prītiyāgi yī hola-gaddeyannu dhāreyanmeradukōṭṭe-
31. vāddarinda-chaturtha gōtrarāda Rāṇabaichēgaudarayya-
32. navara pautrarāda Rāṇabairegaudarayanavara putrarāda
33. Holavanabhalli Rāṇabaichēgaudarayanavaru Kāśyapagōtra-
34. rāda Āśvalāyanasūtrarāda Rukśākṣādhyaḡigalāda
35. Śiravattūra Venkaṭabhaṭṭara pautrarāda Narasimhabhaṭṭara
36. putrarāda Śēśāchāryarige tri-vāchakadalliyū ēkāntah-
37. karāyuktarāgiyū hola-gaddege Vāmanamudre-
38. śilāsthāpana-māḍisi dhāreyan-eradu kōṭṭu ilhevāgi
39. nīvu nimma putra-pautra-pārampariyadallū ā-chandrā-
40. rkavāgi anubhaviśikkonḍu sukhadallirabaluḍendu
41. barasī kōṭṭa bhū-svāsthyada dāna-patrā dāna-pāla-
42. nayōr madhyē dānāchbrēyōnupālanam l dānāt svarga-
43. m avāpnōti pālanād achyutam padam || sva-dattā-
44. dvigunam puṇyam para-dattānupālanam l para-dattā-
45. pahārēna sva-dattam nishphalam bhavēt l ēkaiva
46. bhaginī lōkē sarvēśhām ēva bhūbhujām l na bhō-
47. jyā na kara-grāhyā vipra-dattā vasundharā ||

Note.

This grant begins with the usual invocations to Sambhu and Varāha. It records the gift of some land in the village Sômpura in Hoḷavanahallī-sīme by Raṇabaichegaudarayya, son of Raṇabairegauda and grandson of Raṇabaichegaudarayya of Chaturtha-gôtra, ruler of Hoḷavanahallī to Sêshâchârya, son of Narasimhabhatta, grandson of Siravattûr Venkatabhatta of Kâsyapa-gôtra and Āsvalâyana-sûtra and Rik-śākha. The grant is said to be made during the reign of the Vijayanagar King Râmadêvamahârâya (with titles) and is dated Monday the 15th lunar day of the bright half of Phâlguṇa in the year Krôḍhana, Śaka year 1667, on the occasion of a lunar eclipse.

According to Svami Kannu Pillai's tables the date of the grant corresponds to Monday, 24th February of A. D. 1746 on which date a lunar eclipse occurred. Long before the above date the Vijayanagar empire had completely disappeared and no king of the name of Râmadêvarâya was ruling over the kingdom on the date. The mention of Râmadêvarâya as the king of Vijayanagar at the date of the grant is however an anachronism.

117.

Copy of a grant of the reign of Raṇabaichegauda, chief of Hoḷavanahallī, dated śaka 1660 in the possession of Subbaṇṇa, shanbhog of the same village Hoḷavanahallī.

1. namas tunga-śiraś-chumbi-chandra-chāmara-châravê trailôkya-nagarâram-bha-
2. mûla-stambhâya Sambhavê || Harêr lîlavarâhasya damshtrâ-daṇḍas sa pâtu nah hê-
3. mādri-kalaśâ yatra dhâtrî chhatra-śriyam dadhau ||
4. svasti śrî vijayâbhyudaya Sâlivâhana-śaka varushangalû
5. 1660 ne Kâlâyukti-nâma-samvatsarada Śrâvana
6. bahuḷa 30 Sukravâradallu śrîmad râjâdhirâja râjparamêśvara śrî vîrapra-tâpa śrî Vira-Râma-Dêva-Râya
7. mahârâyaraïyyanavarû Vidyânagaradallu ratna-simhâsanârûdharâgi prithvî-sâmrâjyam gayyutt-iralu śrîma-
8. tu chaturtha-gôtra-pavitrarâda Raṇa-baichê-gaudarayyanavara putrarâda Mummaḍi Raṇabairêgaudarai-
9. yyanavara putrarâda Hoḷavanahallī Raṇabaichêgaudarayyanavara âluvike-yallu śrî Madhva-śâstra-
10. vyâkhyâtrigalâda Âtrêyagôtrarâda Āsvalâyana-sûtrarâda Ruk-śâkhâdhyâ-yigalâda Śrîmu-
11. shuḍa Anantâchâryaravara putrarâda Vênûru Venkaṭanaraśimhâchâ-ryaravara putrarâda Anan-
12. tagiri Āsvatthanârâyanaâchâryaravarû śrî Madhva-śâstra-vyâkhyâtrigalâda Âtrêya-gôtra-
13. râda Âpastamba-sûtrarâda Yajus-śâkhâdhyâyigalâda Avañchî Timmaṇâ-châryaravara
14. putrarâda Râmâchâryaravara putrarâda Venkaṭanaraśimhâchâryaru saha ubhayatraru
15. Bhâradvâja-gôtrarâda Āsvalâyana-sûtrarâda Ruk-śâkhâdhyâyigalâda Sadâ-sivayyanavara
16. putrarâda Yôgappana putrarâda Hoḷavanahallī-sthalâda sânuhbôga Lakshmîpatayyage barasîkoṭṭa bhû-svâ-
17. styada dâna-patra-kramav ênandarenamma agrahâra Akkamâmbudhi-grâma-dalli hola kham $\frac{1}{4}$ gadde kham $\frac{1}{4}$ kham 10
18. bhûmiyannu yî sûryôparâga-punyakâladallu sa-hiranyôdaka-dâna-dhârâ-pûrvakavâgi dhârin ere-
19. du śrî Venkataramana-prîtiyâgi tri-karaṇayuktavâgi tri-purushôddêśyavâgi tri-vâchakadalliyû êkân-
20. tahkaraṇa yuktarâgi koṭṭevâda kâraṇa nimma putra-pautra-pâramparya-dalliyû â-chandrârka-sthâyigalâgi a-
21. nuhbavisikkonḍu sukhadali ihaduendu barasîkoṭṭa bhû-svâsthyada dânapatra
22. dâna-pâlanayôr madhyê dâna-chhrêyônupâlanam || dânat svargam avâpnôti pâlanâd achyutam padam ||
23. sva dattâ-dvigunam punyam para-dattânupâlanê | para-dattâpahârêṇa sva-dattam nish-phalam bhavêtu ||

Note.

This record is a copy of a grant of the reign of the same chief Raṇabaichêgaṇḍa of Hoḷavanahalli as the previous number and begins with the acknowledgment of the supremacy of the same Vijayanagar king Rāmadêva. It is dated Friday the 30th lunar day of the month of Śrāvaṇa in the year Kālayukti, Śaka 1660 corresponding to Friday 4th August of A. D. 1738, a day of Solar eclipse, as mentioned in the record and the date is correct. The grant records the gift of some dry and wet lands in the agra-hāra village, Akkamāmbudhi by two Brahmans of the Mādhva sect, Anataḡiri Āśvattha-nārāyaṇāchārya, son of Vēnūru Venkaṭanarasimhāchārya, grandson of Anantāchārya of Śrīmushṇa and of Ātreya-gōtra, Āśvalāyana-sūtra and Rik-śākha and Venkaṭanara-simhāchārya, son of Rāmāchārya, grandson of Avanchi Timmaṇāchārya of Ātreya-gōtra, Āpastamba-sūtra and Yajuś-śākhā to Lakshmīpataiya, shanbhog of the village Hoḷavanahalli, son of Yōḡappa and grandson of Sadāśivayya of Bhāradvāja-gōtra, Āśvalāyana-sūtra and Rik-śākhā. It ends with the usual imprecations. Except the anachronism involved in the mention of Rāmadêvarāya, there is nothing incredible in the grant.

118.

Copy of a grant of Raṇabaichêgaṇḍa, Chief of Hoḷavanahalli dated Śaka 1660 in the possession of the same Subbanna, Shanbhog of the village Hoḷavanahalli.

1. namas tunga-sīras-chumbi-chandra-chāmara-chāravē |
trailōkya-nagarāmbha-mūla-stambhāya
2. Sambhavē | Harēr līlā-varāhasya daṁsh-trā-daṇḍah sa pātu vah | hēmādri-
kalaśa yatra dhātī
3. chhatra-śriyam dadhau |
4. svasti śrī vijayābhyudaya Śalivāhana-śaka varushaṅgaḷu 1660 ne Kālayukti-
nāma-saṁvatsarada Śrāvaṇa ba 30 Sukravāradallu
5. śrīmad rājādhirāja rājaparamēśvara śrī vīrapratāpa śrī vīra śrī Rāma Dēva-
rāya-mahārāyaraiyanavaru Vidyānagaradallu ratna-
6. simhāsanārūḍharāgi prithvī-sāmrrājyam gaiyuttiralu śrīmatu chaturtha-
gōtra-pavitrarāda Raṇabaichêgavudaraiyanavara putrarāda
7. Mummaḍi Raṇabhairêgavudaraiyanavara putrarāda Hoḷavanahalli Raṇa-
baichêgavudaravaru Bhāradvāja-gōtrarāda Āśvalāyana-sūtra-
8. rāda Rik-śākhādhyāyigalāda Sadāśivaiyanavara pavutrarāda Yōḡappanavara
putrarāda Hoḷavanahalli-sthaladalliruva Lakshmīpataiyage harasikoṭṭa
bhū-dānada dā-
9. na-patrada kramav ent endare namma āluvikege saluva Hoḷavanahalli-sīmeya
Jayamangalī-tīradallu Kapparaḡonḍanahalli grāmaka saluva bhū-
10. mi Dugēnahalli-grāmaka saluva bhūmi Śakuna-Timmanahalli-grāmaka saluva
bhūmi sahā nirdēsa-māḍi nūtanavāgi Akkamāmbudhi-
11. grāmavannu kaṭisida nimitya Dugēnahalli-grāmaka saluva bhūmiyalli ninige
hola kha ½ hatu-koḷaga-bhūmiyannu śilā-sthāpane
12. māḍisi sūryōparāga-puṁnya-kāladallū sa-hiraṁṇyōdaka-dāna-dhārā-pūrvaka-
vāgi dhāren ereḍu koṭṭidēvāḍakārāṇa
13. śrīmatu chaturtha-gōtra-pavitrarāda Raṇabaichêgavudaraiyanavara pavutra-
rāda Mummaḍi Raṇabhairêgavudaraiyanavara putrarāda
14. Hoḷavanahalli Raṇabaichêgavudaravaru Bhāradvāja gōtrarāda Āśvalāyana-
sūtrarāda Rikśākhādhyāyigalāda Sadāśivaiya-
15. navara pavutrarāda Yōḡappanavara putrarāda Hoḷavanahalli śvānabhōga
Lakshmīpataiyage yi hatu koḷaga holavannu namma Korāṭa-
16. gereyavarige prītiyāgi dhāreyaṇ-ereḍu koṭṭevāddarinda śrīmatu chaturtha-
gōtra-pavitrarāda Raṇabaichêgavudaraiyanavara
17. pavutrarāda Mummaḍi Raṇabhairêgavudaraiyanavara putrarāda Hoḷavana-
halli Raṇabaichêgavudaraiyanavaru Bhāradvāja-gōtrarāda Ā-
18. śvalāyana-sūtrarāda Rik-śākhādhyāyigalāda Sadāśivaiyanavara pavutrarāda
Yōḡappanavara putrarāda Hoḷavanahalli-sthalada śā-
19. nubhāga Lakshmīpataiyage nammma piṭri-pitāmaha-prapitāmaharige sālōk-
ya sāmīpya sārūpya sāyujya padavi āḡabêkendu tri-pu-
20. rushōddēśyavāgi tri-karṇa-yuktavāgi tri-vachanaḍalliyū y êkāntaḡkarāṇa-yu-
ktavāgi yī hatu koḷaga holavannu dhāren ere-

21. du koṭṭevāgi nīvu nimma putra-pavutra-pāraṃparyadaliyu āchandrārka-
sthāyigalāgi anubhavisikoṇḍu sukhadalli yihudu
22. yendu barasikoṭṭa bhū-svāsthyada dāna-patra
23. dāna-pālanayōr madhyē dānā-chchhrēyōnupālanam 'dānāt svargam avāpnōti
pālanād achyutam padam || sva-dattā-dviguṇam
24. para-dattānupālanam para-dattāpahārēna sva-dattam nishpha'am
25. bhavēt || mad-vamśajāḥ para-mahāpati-vamśajā vā yēbhū-
26. mīpās satatam ujjala dharma-chittāḥ mad-dharmam-ēva paripālanam āchar-
antu tat-pādukā-dvāa [maham] śirasā-vahāmi || śrī-
27. Lakshmīramāṇa (in Kannaḍa characters.)

Note.

This record also like the previous number relates to the reign of the chief Raṇabai-
chēgaḍa of Hoḷavanahalli under the suzerainty of the Vijayanagar king Rāmadēva-
mahārāya. Its date is the same as that of the previous number namely Friday the
30th lunar day of the month Śrāvaṇa of the year Kālayukti, Śaka 1660 corresponding to
Friday, 4th August of A. D. 1738. It states that on the above date, the illustrious
Hoḷavanahalli Raṇabai-chēgaḍa, son of Mummaḍi Raṇabhairāgaḍa, and grandson
of Raṇabai-chēgaḍa of Chaturtha-gōtra made a gift of a plot of land with the sowing
capacity of half a khaṇḍaga at the village Duggenahalli to Lakshmi-pataiya, shanubhog
of Hoḷavanahalli, son of Yōgappa, and grandson of Sadāsivaiya of Bhāradvāja-gōtra,
Āśvālāyana-sūtra and Rik-Śākha for having fixed the boundaries between the villages
Kapparaṅgaṇahalli on the banks of the river Jayarangi in Hoḷavanahalli-sīma
and the villages Dugenahalli and Śakunatimmanahalli and for having newly built the
village Akkamāmbudli. The gift of land is stated to have been made with pouring
of water, as a perpetual hereditary grant out of devotion to God at Koratagere
and for the spiritual merit of his ancestors.

The record ends with the usual imprecatory stanzas the last of which may be
translated as follows :—

May all kings, whether they be descendants of mine or born of other sovereigns
whose minds are engaged on pure dharma maintain my grants. I carry the sandals,
of such kings on my head.

At the end of the grant there is the signature Lakshmīramāṇa. This grant, too
is not free from anachronism.

119.

A copper plate grant in the possession of Yajamān Karibasavayya in the same
village Hoḷavanahalli.

One plate :—Kannaḍa characters and language.

Front.—

1. Krōdhana-samvachharada Mārgasira su 1
2. Sōmavāra śrīmatu Kōyārada
3. mahānāḍa prabhu Taraūra Chen-
4. napagaḍara Hosa-ūra nāḍa pra-
5. bhū Saṇnagaḍaru Būdaliya Ch-
6. uḍiraḍi Udokūra Aubha-
7. lareḍi Hosakereya Tipāraḍi
8. Eleūra Dharaṇiṣeṭiyara makkaḷu Vi-
9. rasēṭṭiyaru Bādala Ādiṣeṭiya-

Back.—

10. ru voḷagāḍa sālu-mūleya sama-
11. sta halaru hadineṇṭu jyāṭiya
12. ru koṭṭa tāmra-sāsana ā nāḍa prabhu Vināyaka-
13. dēvarali vaja-bhasanigeṇyan ikki E-
14. leyūra Pōchasetṭiyara Chaluvā-
15. di Malisetige koṭṭa tēja Panuṅga-
16. deyavoḷage namma nādūdēsada se-
17. ṭitanavanū koṭṭevāgi nāu ā-
18. tage koṭṭa mānya ātana

(The record ends here.)

Note.

This inscription records the grant of the office of the Chief Merchant (nādu-dēsada seṭitana) of the district of Penugonḍa to Chaluvāḍi Maliseṭi, son of Eleyūr Pōchiseṭṭi, by Taravūra Chennapagaḍa, the chief of the nāḍ of Koyāra, Sannagaḍa, chief of the nāḍ of Hosavūr and several others including merchants and people of eighteen castes. The donors including the chief of the nāḍ are stated to have assembled in the presence of god Vināyaka and with vajra-baisaṇige (*Vajra-Vyajanikā*, a kind of fan of honour) while making the grant. The exact meaning of the word vajra-baisaṇige is not clear. Probably it means a fan, the word *baisaṇige* being a tadbhava form of *vyajanikā*. The same word is found in Belur 75 and Honnali 8. The use of the fan in the temple while holding a meeting seems to impart some solemnity to the proceedings of the meeting. The record is dated Monday the 1st lunar day of the bright half of Mārgaśīra in the year Krōdhana. The date cannot be verified.

120.

Copy of a copper-plate grant in the possession of the same Yajamāna Karibasavayya in the same village Holavanahalli.

1. Siddhārti-samvatsarada Bhādrapada suda 5 lu Sōma-
2. vāra pūrva-pāśchima-uttara-dakṣiṇa chatu-samu-
3. drādhīpati śrīman-mahārājādhirāja-rāja
4. paramēśvara śrī virapratāpa Hariharamahā-
5. rāyaru namma kumārarige
6. pradhānaru heggade gauḍasetṭigaḷu
7. parivāra ivarolaḡāda sālāmū-
8. leya samasta halarige nāyakarige sunkada adhi-
9. kārīgaliḡe nirūpa-Yaliyūra Viśvanāthaśe-
10. tṭiya (ma) kkaḷu Nāgaśeṭṭi Kāmiśeṭṭigaḷu nanuna
11. chittake hiridāgi bandarāgi nāvu manniśi na-
12. mma karuṇadindalū koṭṭa śāsanada krama-
13. ventendere-avarige pālaki kaḷa-
14. sada bilisattige grāma gaddāna uṇ-
15. tāgi koṭṭevāgi hiriyarige ga 1 chikka-
16. rige . . . ḡige Dēvara-vartanadalū aṇi-
17. ga 1 sante 1 kkam ½ ubhaya
18. ga bēhārīgala hērugaḡige komba
19. kaṭṭale ubhaya ga-paḡaḡā 100 kke 3 hatti mānya
20. ga 1 kke menaśina bhāra 100 kke ga 8 aḡake-
21. hēru 100-ga 2 tuppā yennege hēru
22. 100-ga-3 uppina-hēru 100 kke ga-2
23. yellu hē 100 kkega-2 vidalada he 100 kke
24. ga-2 dadasada hēru 100 kke ga-1
25. chatu-ssamudrada oḡaḡāda dēsakke prithvī-śe-
26. tṭigaḷu āva dēsakke bandareyu mudraṇa
27. vīlyeya uḡaḡare paḡi biḡāra ī-
28. prakāra koṭṭu ā dēsakke kartarāda-
29. varu ā śaṭṭiya vāmya are yetti koḡuvadu
30. avaru tāvu māḡuvantā behara āne kudu-
31. re yēttu emme hasuvu tōhu bhaṇḡi mā-
32. nikkya muttu pavala pachche pushparāga vajra
33. nīla gōmēdbika vaidūrya navaratna muntā-
34. gi cīni-mahā chitrāvali nētrāvali gajavāli
35. hamsāvali śimhāvali śūdrāvali
36. pushpāvali suvarṇāvali simhaṇāra dēsa-
37. dāli biḡiyanga baiṇāga tōḡi yallērū sāla
38. paḡavaṭṭa pavāli yemba dēvaṅgavastrangaḷu
39. muntāda sarba gandha kastūri karpūra
40. bādū javāji kunkuma-kēsari aḡakele
41. hēru menaśina-bhāra eḷḷu hēru uppina-
42. hēru halliya vēla yenne tuppā hēru
43. vidalada hēru dadasada hēru muntāda

44. samasta-bêhârakke chandra-sûryarullannaka
45. avara makkala makkala talândaradallu namma
46. ukshara ubhaya mârğadallû hejjunkamâgiyê bharana
47. taḷa sunkada nâyakaru sammatarâgi
48. alakke anêka mânya avaru â vûralli okkaliddarû
49. âya kha 1 kke gade kha 11 kolagada hola
50. koḍaṣi mane angaḍi mânyavâgi agrahâra

Note.

This purports to be a nirup or order issued in the name of Harihara-maharâya, king of Vijayanagar, to his sons, ministers, the chief gaudas and settis, merchants, nâyakas and other officers recording the grant of certain honours such as the palankin with finials, white umbrella and also the right to collect certain tolls on merchandise to Nâgasetti and Kâmisetti, sons of Viśvanâthasetti of Yeleyûr. Some wet and dry lands in their village were given to them and they were also exempted from house and shop taxes. The grant is dated Monday 5th lunar day of the bright half of Bhâdrapada in the year Siddhârthi. The Śaka year is not given.

121.

At the village Akkâjahalli in the same Hobli of Hoḷavanahalli, on a stone lying to the left side of the road leading to the village Tonḍebhâvi.

Size 3'—0"×3'—0".

Kannada language and characters.

1. Śrîmuka samvatsarada Mârğasira suddha
2. 15 Sôma-vâradaḷu Koneya-
3. hâlîna Yalahka Malleyanâyakana ma-
4. ga Abbeyanâyaka mâḍisida dî-
5. pamâleya-kamba Dêvanandiya . . .
6. Bemôjana kelasa

Note.

This records the setting up of lamp pillar by Abbeyanâyaka son of Yalahka Malleyanâyaka of Koneyahâlû. The lamp post is stated to have been made by one Bemôja of Dêvanandi. The record is dated Monday the 15th lunar day of the bright half of Mârğasira in the year Śrîmukha. The date cannot be verified.

122.

At the same village (Akkâjahalli), on a fragmentary stone lying by the side of a ruined building.

Size 3'—0"×1'—6".

Kannada language and characters.

1. Śalivâhana-śaka-varsham
2. râja-paramêśvara śrî vîrapratâpa
3. śrî-pâda-padmarâdhakarâda
4. châvaḍige saluva Vittinâda
5. śrîmatu Kôradarâyarige
6. svâmigaḷu sarvamânyavâgi
7. huṭṭuvaliya muṭisi nimma kaiyinda mâḍuvudu
8. salu koḍa mara . . . grâma sarva

Note.

This inscription is fragmentary and seems to record a request made by a guru whose name is lost in the inscription to the illustrious Kôrada Râyaru to effect improvements on the guru's mânya village by making use of the income derived from the village. The date is worn out.

Tumkur Taluk.

123.

On a broken stone lying in a grove of Honge trees at the village Hebbûr in the Hobali of Hebbûr.

Size 3'—3"×2'—9".

Kannada language and characters.

1. śubham astu
2. Kāḍuvetṭi Oḍeyar
3. varisa . . . Nāchiya Hegga-
4. ya gauḍarige heggade-
5. tanada nāyakatanavanu
6. koṭṭu adake koṭṭa bhūmi
7. aigula idake tappidor
8. pāpakka ilivaru.

Note.

This inscription records the grant of the office of heggadenāyaka and the gift of a plot of land of the sowing capacity of 5 koḷagas to Heggayagaṇḍa of Nāchi by Kāḍuvetṭi Oḍeyar. The record ends with the usual imprecation.

124.

On a fragmentary stone lying behind the tank at the village Brahmasamudra in the Hobali of Kōra.

Size 2'—6"×1'—6".

Kannada language and characters.

1. svasti Vīra Bommarasar
2. Bāvûran āluvalli
3. Kiriya Kāman turuviṇ-
4. diṇoḷ kādu sattam kalla
5. . . . Dōmaṇṇayyaṃ śrī

Note.

This records the death of a warrior Kiriya Kāman in a fight for protection of cattle during the reign of Vīra Bommarasar at Bāvur and the setting up of a vīragal in his memory by Dōmaṇṇaiya.

125.

On fragmentary stones lying in the waste land to the south of the tank at the village called Agrāhara in the same Hobali.

Old Kannada language and characters.

1. svasti Saka-nṛipa-kālātīta-saṃvatsara
śatangaḷ eṇṭu nūra elpatta [ēlaneya] (Rā) kshasa-saṃ-
2. vatsaram pravartise Sōvagāvuṇḍa
3. dēvarā soḍaraggam nivēdyakkam
4. Mangasamudra gaṇḍugan kaḷani
5. geydu Kāsiya
6. revitṭi geyda i vi

Note.

This inscription records the gift of some rice-fields in the village Managasamudra for the service of offering food and lamps to some god (whose name is lost in the inscription) by Sōvagāvuṇḍa. The inscription is dated in the Saka year 87 (7) Rākshasa. The word *ēlu* meaning 7 seems to have disappeared in the grant after the word *eṇṭu-nūra elpatta* in line 1. Saka year 877 corresponds to A. D. 955 which coincides with Rākshasa. The date is not verifiable. Several letters have become effaced in the inscription.

149. Archaeological Museum.

Eleven silver coins of Moghul Kings and two hundred and twelve miscellaneous copper coins together with an old copper plate illustrative of the tools of smithy craft have been acquired and added to the Archaeological Museum. All the coins are under examination. Eight new picture frames have been added to the Museum for exhibiting some more photographs and some of the best drawings of monuments and of places of historic interest in the State have been prepared and kept in the Museum. A catalogue of the Photographs available for sale in the office has been prepared and made ready for the Press. An illustrated catalogue of the coins exhibited in the Museum Cabinet is under preparation.

A complete set of the photographs exhibited in the Museum was forwarded to the British Empire Exhibition held at Wembley in the year 1924. It is gratifying to note that a Certificate of Honour with a medal is awarded to this Department in recognition of participation in the Exhibition.

150. Office work.

1. The monograph on Halebid Temples is still under preparation by Rao Bahadur R. Narasimhachar. A Monograph on the Panchalingeswara temple at Gcvindanahalli has been prepared and submitted to Government for approval. A scheme for the publication of a comprehensive monograph on Hoysala Architecture has been drawn up and submitted to Government for sanction.

2. Fair progress has been made in the printing of the transliteration of the inscriptions of the Supplement to the Mysore District Volumes of the Epigraphia Carnatica. The printing of the transliteration of the inscriptions of the Hassan supplement was completed.

3. Forty-six pages of the General Index to the volumes of the Epigraphia Carnatica were printed during the year.

4. Forty-four publications of the department and twelve photographs of views of temples, etc., have been sold in the Office during the year and a sum of Rs. 172-8-0 has been realised by the sale and remitted to the Treasury.

5. A list of the photographs and drawings prepared during the year is appended to the Report (Appendix B.)

6. The Office staff have discharged their duties with diligence and zeal.

151. Before concluding the Report it seems desirable to briefly refer to the opinions received from Oriental Scholars on the interpretation of the Greek Farce published in this report. Dr. Eugen Hultzschi, the retired Epigraphist of Madras, is of opinion that the present interpretation of the whole Farce goes to confirm him in his view that the unknown language in the play is Kannada and that it is sure to interest scholars both in India and Europe. Mr. B. L. Rice, the pioneer of Mysore Archaeology, whose knowledge of Kannada language and literature and its cognate dialects is indisputable has written a number of letters stating that the conclusions arrived at in the Report regarding the location of the spot and the language of the play "are justified." He has besides made some valuable suggestions regarding the meaning of some words, both Greek and Kannada, and about the heroine's character. Some of the suggestions have been adopted consistently with sense of the play made out. The king's speech is so interpreted as to cast no slur on the character of Charition who, thanks for the prevailing religious sentiments of the times, had as a vestal virgin a safe asylum in the temple of the (moon?) goddess on the bank of the river.

152. Dr. L. D. Barnett has, however, expressed his doubts about the identity of the language with Kannada. The reasons for his doubts are, as stated by him in his article on the alleged Kanarese speeches in the Oxyrhynchus Papyri published in the Journal of Egyptian Archaeology, Vol. XII, Parts I and II, April 1926 as follows:—

I. The identified words should have no features of mediæval or modern language.

II. The interpretation must make good sense and be natural and unforced.

III. The interpreter shall not unduly alter the text.

Dr. Barnett has applied these criteria against the attempt of Dr. Hultzschi at identifying the unknown language of the play with Kannada by tracing some words to that language.

153. The only interpretation that is common to both Dr. Hultzschi and myself is that of the word *Bradis*. Like myself Dr. Hultzschi has identified this word wit

Kan. bêrâḍisu meaning 'make them play separately.' Against this Dr. Barnett says "This is wrong. Âḍisu is 2nd person singular, causal imperative of the root âḍu, play, act, and thus means 'do thou put into play, set into activity, or the like.' 'Bêr' is properly a substantive meaning separation or difference. Whether bêrâḍisu could signify 'make (us) play separately' seems to me rather doubtful: the natural meaning, I think, would be 'put into play a change or difference.' But even admitting the former interpretation is possible, we must recognize that the resultant sense is very far from Greek, and is also non-sense, for if the actors are to play, they cannot play separately but must play together." Dr. Hultsch is not at all wrong. Bêrâḍisu is a compound of bêre + âḍisu with 'e' after 'r' elided in Sandhi. Bêre is an adverb meaning separately, and it is not the word bêr, a substantive meaning separation or difference, as supposed by Dr. Barnett. Bêre + âḍisu = bêrâḍisu, means 'cause us or them to play separately.' As the play consists in casting a die (pakte—pagade) marked with even and odd numbers in order to win the stake on seeing its fall with odd number (besa) on the upper surface, the actors had to play separately, i.e., severally, but not together, as imagined by Dr. Barnett. Hence it is not far from the explanation in Greek; nor is it non-sense.

154. As to the elision of 'e' between 'b' and 'r' and of 'u' after 's,' the same explanation that can be given for the change of the word 'tannayurastha'adoḷ' into 'tamnri' by a Marati scribe will hold good. It is nothing but the ignorance of the foreigner to correctly pronounce the word and understand its formation and meaning. Serangapatam for Srirangapattana and Chitaldrug for Chitrâdurga are other living examples of the same type. This explains the objections raised against the identification in the light of the Doctor's last two criteria. The objection made in the light of the first criterion is however strong. According to this, the identification of 'Zabede' with 'habbede' seems to be wrong, in as much as 'n' in the place of 'p' in old Kannada is unusual. It is nowever possible that the Greek might have pronounced 'p' and 'r' also as 'z,' as for example 'izpara' for 'irpara,' for this is not philological change, but a change due to inability to pronounce the sound. Even admitting that such changes are unwarranted we may hit upon other appropriate words with which it may be equated. It is therefore unreasonable to regard the entire interpretation as wrong simply because the identification does not satisfy the first criterion in the case of a word or two. It is hoped that in the light of the present explanation, Dr. Barnett will reconsider my interpretation and see whether it is not justifiable rather than ingenious, as he was pleased to term it.

155. Again the remarks made by Dr. L. D. Barnett that the passages in question may be gibberish do not seem to be justifiable. If they were gibberish, it would not have been possible for others to repeat them. Besides the repetition of some words by other actors in the farce, the passage pânavam, etc., is repeated by all the king's followers.

156. The observations made by the distinguished Savant of the Mysore University are all based upon the interpretation I supplied to him of the Kannada words in the Farce. He did not want the note to be published. But considering the value of his criticisms, I published it without his consent and on my own responsibility. In a subsequent note, he writes:—

Ransom money for the lady, and dice-throwing by the Indian Chiefs for sharing in the ransom, are, in view of the text, both not very probable. And a ransom would be superfluous in the actual plot. What is more likely is that the chiefs of the hunting party were sharing or apportioning the game (or their food) after the hunt. The Greek text does not necessarily mean drawing of lots, far less, dice-throwing; and the word Kottôs, if it is Kannada, might mean roast meat, and the Chiefs, crying 'Kottos' might be pointing to the roasted animal. In that case, the buffoon's imprecation "may you be kicked by Kottos" though nothing unusual in the idiom, would be specially apposite. But all this is very uncertain. What is morally certain is that the Indians were feasting and drinking, and the interpretation of the text might profitably be sought in that direction. The buffoon's remark, "none of your disgusting ways! stop!" probably refers to an attempt of an Indian Chief to grab the wine with his greasy fingers (they would be eating with their fingers). It may be added that the language of the text may be Proto-Kannada or Proto-Dravidian.

157. To sum up, the following are the results of archæological researches made during the year under report.

(1) Sanctity of person of women living a religious life, irrespective of race and nationality, on the Malabar Coast, as testified in a Greek Farce with Kanniada passages contained in the Oxyrhynchus Papyri of the second century, A. D.

(2) The custom of distributing the shares of ransom and other joint acquisitions by casting the dice marked with odd and even numbers, any odd number being taken as a symbol of victory, in the 2nd century, A. D.

(3) The scarcity of wine and other intoxicating beverages on the west Coast of the Karnatic Territory in the early centuries of the Christian Era.

(4) Sea trade between Alexandria and the West Coast of India.

(5) Reference in Sanskrit works to the travels of Fa Hien in India, A. D. 401 to 410.

(6) The date of Kâtantra Vyâkaraṇa (A. D. 300-400).

(7) The Era and the date of Amśuvarman of Nepâl, A. D. 518-519.

(8) The rational views of Tiruvenkaṭâchâryasvân'in and his disciples on Caste system (A.D. 1530 to 1600).

MYSORE,
September 1926.

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R. SHAMASASTRI,
Director of Archl., Researches in Mysore.

APPENDIX A.

STATEMENT SHOWING THE AMOUNTS SPENT DURING THE YEAR 1925-26 FOR THE REPAIRS AND
MAINTENANCE OF ANCIENT MONUMENTS IN THE STATE.

Serial No.	District	Taluk	Place	Name of Institution	Nature of repairs	Amount sanctioned	Amount spent	Remarks
						Rs. a. p.	Rs. a. p.	
1	Bangalore ..	Devanhalli ..	Devanhalli ..	Birth place of Tipu Sultan ..	Ordinary repairs ..	10 0 0	10 0 0	
2	Kolar ..	Bowingpet ..	Budikota ..	Budikota Hill ..	Putting up a fence ..	25 0 0	25 0 0	
3	Do ..	Kolar ..	Kolar ..	Mokbara ..	Repairs to Verandah ..	306 0 0	306 0 0	
4	Do ..	Do ..	Seeti ..	Sripatisvara Temple ..	Improvement to Temple ..	790 0 0	....	Work not yet commenced.
5	Do ..	Chiekbhallapur ..	Nandi ..	Tipu Sultan's Palace on Nandi Hills ..	Annual Repairs ..	110 0 0	110 0 0	
6	Mysore ..	Mysore ..	Mysore ..	Sri Svettha Varahaswamy Temple ..	Colour and white washing and sundry repairs. Do ..	45 13 0	45 13 0	
7	Do ..	Do ..	Do ..	Sri Lakshmi Narayanaswamy Temple ..	Do ..	4 0 0	4 0 0	
8	Do ..	Do ..	Lingambudi ..	Mahalingeswaraswami Temple ..	Urgent repairs ..	620 0 0	(a)	
9	Do ..	Nanjangud ..	Nanjangud ..	Srikanteswaraswami Temple ..	Construction of Vasantamantapa ..	8,581 0 0	(a)	(a) Information not furnished.
10	Do ..	Seeringapatam ..	Seeringapatam ..	Obelisk Monument ..	Annual maintenance ..	10 0 0	1 0 0	
11	Do ..	Do ..	Do ..	De Havilland's Arch ..	Do ..	10 0 0	6 0 0	
12	Do ..	Do ..	Do ..	Spot where Tipu's body was found. ..	Repairs to Railing ..	15 0 0	8 0 0	
13	Do ..	Do ..	Do ..	Inmans Dungeon ..	Annual maintenance ..	20 0 0	24 0 0	
14	Do ..	Do ..	Ganjam ..	Gumbaz ..	Improvement to Verandah, floor, etc., ..	2,315 0 0	2,315 0 0	
15	Do ..	Do ..	Seeringapatam ..	Ranganathaswami Temple ..	Repairs to Gopuram ..	2,279 0 0	2,279 0 0	
16	Do ..	Do ..	Do ..	Junma Masjid ..	Repairs to Masjid ..	915 0 0	915 0 0	
17	Do ..	Do ..	French Rocks ..	Webb's Monument ..	Annual maintenance ..	15 0 0	20 0 0	
18	Do ..	Do ..	Melkote ..	Narayanaswami Temple ..	Repairs to Temple ..	1,102 0 0	882 0 0	
19	Do ..	T. Narasipur ..	Somanathpur ..	Kesava Temple ..	Annual maintenance ..	180 0 0	181 0 0	
20	Do ..	Do ..	Talkad ..	Vaidyesvara Temple ..	General repairs, etc., ..	2,100 0 0	1,630 10 4	
21	Do ..	Do ..	Do ..	Kirti Naravana Temple ..	Do ..	411 0 0	411 0 0	
22	Do ..	Nagamangala ..	Nagamangala ..	Adi Madhavaswami Temple ..	Repairs to temple ..	410 0 0	410 0 0	
23	Tumkur ..	Maddur ..	Maddur ..	Malleswaraswami Temple ..	Urgent repairs to compound wall ..	492 0 0	492 0 0	
24	Do ..	Do ..	Midigeshi ..	Venkataramanaswami Temple ..	Examining cracks and chunam plastering ..	80 0 0	79 15 0	

APPENDIX A--*contd.*

Serial No.	District	Taluk	Place	Name of Institution	Nature of repairs	Amount sanctioned	Amount spent	Remarks
45	Shimoga ..	Shimoga ..	Keladi ..	Ramesvaradevaru Temple	Repairs to Temple	Rs. a. p. 11,840 0 0	Rs. a. p. (c)	(c) Information not furnished. Work is said to be almost complete.
46	Do ..	Nagar ..	Nagar ..	Sivappa Naik's Palace in the Fort.	Marking the site and repairs	30 0 0	30 0 0	
47	Do ..	Tirthahalli ..	Kavaleddurga, ..	Fort ..	Pay of watchman	84 0 0	84 0 0	
48	Chitaldrug.	Holakere ..	Heggere ..	Channa Parsvanatha Basti	Repairs	723 0 0	659 0 0	
49	Do ..	Molakalmuru ..	Jatangi ..	Ramesvara Hill	Pay of watchman	72 0 0	72 0 0	
50	Do ..	Harihar ..	Harihar ..	Harihareesvara Temple	Repairs	182 0 0	182 0 0	

APPENDIX B.

(1) LIST OF PHOTOGRAPHS TAKEN DURING 1925-26.

Size	Description	Village	District
×10	Lakshminarayana Temple, Figure of Narayana	Brahmasamudra	Kadur
×10	Do Lintel on Sukhanasi door way.	do ..	do
0×8	Do North-West view ..	do ..	do
×10	Someswara Temple, Surya figure	Kabali	do
0×8	Do North-east view ..	do ..	do
×6½	Do South view ..	do ..	do
0×8	Siddeswara Temple, South-west view ..	Devanur	do
×6½	Do South east view ..	do ..	do
×4½	Someswara Temple, Linga in the Garbhagriha	Sompura	do
×4½	Do South view ..	do ..	do
×10	Kesava Temple, Ceiling in Navaranga	Honnavaara	Hassan
×10	Do do ..	do ..	do
0×8	Do Figure of Kesava ..	do ..	do
0×8	Do Doorway of Garbhagriha ..	do ..	do
×6½	Do South view ..	do ..	do
×10	Allalanatha Temple, Figure of Allalanatha	Koudajji	do
0×8	Channakesava Temple, Figure of Channakesava,	Hirekadalur	do
0×8	Do East view ..	do ..	do
×4½	Do South West view ..	do ..	do
×4½	Do North-West view ..	do ..	do
×4½	Do Figure of Kesava ..	Ambuga	do
×4½	Do South-West view ..	do ..	do
×6½	Do Figure of Kesava ..	Kausika	do
×4½	Do North-West view ..	do ..	do
×4½	Do Figure of Kesava ..	Mosale	do
×4½	Kalleswara Temple, South-West view ..	Kannagala	do
×4½	Darbar Hall of Sivappa Naik: Front view ..	Nagar	Shimog
×4½	View of the pond	Ananthapur	do
×4½	Do	do ..	do

tereoscopic Views of these were also taken during the year.

(2) LIST OF DRAWINGS PREPARED DURING 1925-26.

- . Archaeological map : Still under completion.
- . Key Map of Govindanahalli Village.
- . Plan of Sadasiva Temple at Nuggihalli.
- . Someswara Temple at Kabali.
- . Kesava Temple at Hirekadalur.
- . Plan and elevation of Temple at Periyapatna.
- . Design for the Gopuram at Devaragudipalli, Bagepalli Taluk.

RE,
1926.

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R. SHAMASASTRI,
Director of Archl. Researches in Mysore.

APPENDIX C.
INSCRIPTIONS IN KANNADA CHARACTERS.

ಬೆಂಗಳೂರು ದಿಷ್ಟಿಕ್ಟಿನ ಶಾಸನಗಳು.

ಆನೆಕಲ್ ತಾಲ್ಲೂಕು.

1

ಆನೆಕಲ್ ತಾಲ್ಲೂಕು ಕಸಬಾ ಹೋಬಳಿ ಕಾಡುಜಕ್ಕನಹಳ್ಳಿ ಗ್ರಾಮದ ಬಳಿ
ಕೋಟೆ ಹೊಲದಲ್ಲಿ ಬಂಡೆಯ ಮೇಲೆ.

ಪ್ರಮಾಣ—4'—0"×3'—6"

1 ಶ್ರೀಮತುಚಿಕರಾಯತಂ	5 ನೆತ್ತರುಕೊಡಿಗೆ ಅಕುಸಿಕೊಟ್ಟರು
2 ಮೇಗೌಡರವರು ಗ್ರಾಮ	6 ಯಿದಕೆತುಪರೆ ಬಲಗೈ
3 ಕಾಧಿಸತ್ತಾಯ್ಯಪಗೆ ಅಡವಿಯಬೇ	7 ಯೆಡಗೈಯವನ ಯಂಜಲಿ
4 ಡಜಕ್ಕನಹಳ್ಳಿಯನು ತಿಮ್ಮಗೌಡಗೆ	8 ಗೆ ಆಸಮಾಡಿದಹಾಗೆ

2

ಅದೇ ಕಸಬಾ ಹೋಬಳಿ ಇಂಡಲವಾಡಿ ಗ್ರಾಮದ ಮರಿಯಮ್ಮನ ದೇವಾಲಯದ ಜಗಲಿಯ ಮೇಲೆ.

ಪ್ರಮಾಣ—3'—0"×2'—0"

1 ಸ್ವಸ್ತಿಶ್ರೀಜಯಾಭ್ಯುದಯಕವ	5 . . . ಮಾಡಿದ ಇದಕ್ಕೆ ಕೊಟ್ಟ
2 ರುಷ . . . ಕೀಲಕಸಂವತ್ಸರದ ಆ	6 . . . ಗದ್ದೆ || ಮೂಲಸ್ಥಾನದೇವರು
3 ಪಾಠ ಬ ೫ ಲು ರಾಮನಭೋಯಿ ಇಂ	7 ಸಾಕ್ಷಿ ಶ್ರೀ ವಿರೂಪಾಕ್ಷ ಶ್ರೀ ಶ್ರೀ ಶ್ರೀ
4 ಡಲವಾಡಿಗುಡಿಯಕೆಲಸ	

3

ಅದೇ ಇಂಡಲವಾಡಿ ಗ್ರಾಮಕ್ಕೆ ಪೂರ್ವ ತೋಟಿಯ ಇನಾಮೇತೀ ಗದ್ದೆಯಲ್ಲಿ.

ಪ್ರಮಾಣ—3'—0"×1'—0"

1 ವಿಳಂಬ ಸಂ	3 ಜೈಷ್ಠ ಶು ೭ ಲು	5 ತಮ್ಮಗೌಡ	7 ಕೊಟ್ಟು
2 ವತ್ಸರದ	4 ಯಿಂಡಲಿ	6 ನು ಗಂಗನಿಗೆ	8 ದ್ದೆ ||

ಹಾಸನದ ದಿಷ್ಟಿಕ್ತಿನ ಶಾಸನಗಳು.

ಆಲೂರು ಸಬ್ ತಾಲ್ಲೂಕು.

4

ಆಲೂರು ಸಬ್ ತಾಲ್ಲೂಕು ಪಾಳ್ಯದ ಹೋಬಳಿ ಪಾಳ್ಯದಲ್ಲಿ ಜನಾರ್ದನ ದೇವಸ್ಥಾನದ
ನವರಂಗದ ಕಂಬದಲ್ಲಿ ಬರೆದಿರುವುದು.

- 1 ಪಾರ್ಥಿವ ಸಂವತ್ಸರದ ಕಾರ್ತಿಕ ಸು ೧೨ ಖು ಆಶ್ವೀಯಗೋತ್ರ
- 2 ದಹಗ್ಗ ಪುಗಳವಿತ್ತಾಯಗಳ ಮಕ್ಕಳು ಮಲ್ಲರಸರು ಪಾಳೆಯದ
- 3 ಶ್ರೀಜನಾರ್ದನ ದೇವರಿಗೆ ಸಮರ್ಪಿಸಿದ ಚಿನ್ನದ ತೋಡಹದಧರ್ಮಶಂ
- 4 ಖಕ್ಕೆ ಮಂಗಳಮಹಾಶ್ರೀ || ಶ್ರೀಕಾಂತಾಯ ಜನಾರ್ದನಾಯ ಸಮ
- 5 ದಾದಾತ್ರೇಯಗೋತ್ರೋದ್ಭವಸ್ಥಿತೇ ಪಾರ್ಥಿವಸತ್ಯರೇಗುಣನಿಧಿವೃಕ್ಷ
- 6 ಪುಮುತ್ರೀಶ್ವರಃ ಶುದ್ಧೇಕಾರ್ತಿಕಪಕ್ಷ (ಗೇ) ಹರಿದಿನೇಹಗ್ಗ ಪುವಿತ್ತಾ
- 7 ಯಜ್ಞೋಧ್ಯಾನೋತ್ಪಾಟಿತದೈತ್ಯಜನ್ಯಧರ್ಮಶ್ರೀಪಂಚೇಂದ್ರಸ್ಯ
- 8 ಜಯಾ || ಶ್ರೀ | ಶ್ರೀ ಶ್ರೀ ಶ್ರೀ ಶ್ರೀ ಶ್ರೀ

ಅರ್ಕಲ್‌ಗೂಡು ತಾಲ್ಲೂಕು.

5

ಅರ್ಕಲ್‌ಗೂಡಿನಲ್ಲಿರುವ ಕೆಸವತ್ತೂರ್ ಶ್ಯಾನುಭಾಗರು ಕೋಣನೂರು ಪುಟ್ಟಶಾಮಯ್ಯನವರ
ಬಳಿ ಇದ್ದ ತಾಮ್ರಶಾಸನ.

2' ಪಲಗೆ 7½" × 11"

ಕೇಶವ (ಕನ್ನಡದಲ್ಲಿ)

(ದೇವನಾಗರೇಕ್ಷರದಲ್ಲಿ ಬರೆದಿರುವುದು)

(ನೆಯ ಹಲಗೆಯ ಮುಂಭಾಗ)

- 1 ಶುಭಮಸ್ತು | ನಮಃಸ್ತುಂಗ ಶಿರಶ್ಚುಂಬಿ ಚಂದ್ರಚಾಮರಚಾರವೇ | ತ್ರೈಲೋಕ್ಯನ
- 2 ಗರಾರಂಭಮೂಲಸ್ತಂಭಾಯಶಂಭವೇ | ಪರೇರ್ಲಿಲಾವರಂಹಸ್ಯದೌಷ್ಠ್ಯದಂಡಃ
- 3 ಸಪಾತುವಃ | ಹೇಮಾದ್ರಿಶಿಖರಾಯಸ್ಯಧಾತ್ರೀ ಭತ್ರಶ್ರಿಯಂ ದಧೌ | ಶ್ರೀಮತ್ಸುರಾ
- 4 ಸುರಾರಾಧ್ಯಚರಣಾಂಬುರುಹದ್ವಯಂ | ಸ್ಯನಾಭಿಕಮಲೋತ್ಪನ್ನವಿಧಾತಾರಂಹ
- 5 ರಂಭಜೆ | ನೋಮವಂಶಸಮುದ್ಭೂತೋ ರಾಜಾಗೋಪಾಲಭೂಪತಿಃ | ಅಗ್ನಿಗೋ
- 6 ತ್ರೀಯಜುಶ್ಯಾಖೀ ಆಪಸ್ತಂಜೋಕ್ತಕರ್ಮವಾಃ | ತತ್ತನೂಜಸ್ತುಧರ್ಮ
- 7 ಜ್ಞೋರಾಜಾಶ್ರೀರಂಗಭೂಪತಿಃ | ಸದಾವೇಲಾಪುರೇವಾಸಂ ಚಕಾರಹ
- 8 ರಸನ್ನಿಧೌ | ವೇದಾಪ್ತ್ಯ ಬಾಣೇಂದುಮಿತೇಶಕಾಬ್ಧೇ ಪ್ರವರ್ತಮಾನೇ
- 9 ಪ್ಲವನಾಮವರ್ಷೇ | ವೇಲಾಪುರೀಕೇಶವಸಂನಿಧಾನೇಚಂದ್ರೋಪರಾ
- 10 ಗೇಮಧುಪೂರ್ಣಮಾಯಾಂ | ಶ್ರೀರಂಗರಾಯೋವಿಪ್ರಾಯರುಗೈದಿಜ್ಞಾಯ
- 11 ಧರ್ಮಿಣಿ | ಆಶ್ವಲಾಯನಸೂತ್ರೋಕ್ತಕರ್ಮಿಣೀಲೋಕಬಂಧವೇ | ಶಂ

- 12 ಕರಾಖ್ಯಸ್ಥಭಟ್ಟಸ್ತಪುತ್ರಾಯಸಕುಟುಂಬಿನೇ | ನಾಮ್ನಾ ಶಂಕ
13 ರಸಂಜ್ಞಾಮಕಾಶ್ಯಪಾಯಮಹಾತ್ಮನೇ | ವೇಲಾಪುರಸ್ಕರಾಚ್ಚೇ
14 ಸ್ತಿದೇಶೇಕರ್ನಾಟಸಂಜ್ಞತೇ | ಕೂತೂರಾಹ್ವಯಗ್ರಾಮಸಂನಿಧೌ
15 ದತ್ತವಾನ್ಮದಾ | ನಾಮ್ನಾ ಭರತವಳ್ಳೀತಿಪಲ್ಲಿಂ ಸರ್ವಸಮೃದ್ಧಿ
16 ದಾಂ | ಅಗ್ರಹಾರಂ ಸರ್ವಮಾನ್ಯಂತಾಮ್ರಶಾಸನಪೂರ್ವಕಂ |
17 ಶ್ರೀರಂಗರಾಜತೇಲಬ್ಧಿಃ ಗ್ರಾಮಂ ಶಂಕರನಾಮಕಃ
18 ಸ್ವಕೀಯಪಿತೃಮಾತ್ರಾದಿಸ್ವರ್ಗವಾಪ್ತೃರ್ಥಮಾತ್ಮನಃ
19 ಸರ್ವಶ್ರೇಯೋಭಿವೃದ್ಧ್ಯರ್ಥಂಬ್ರಹ್ಮಣೇಭ್ಯೋಮುದಾದದೌ | ಶೃತಾ
20 ಧ್ಯಯನಕೀಲೇಭ್ಯೋಯಾಯುಷಾಕೇಭ್ಯವನಜಃ | ತ್ರಯೋದಶಾಭೀ
21 ಸ್ವರ್ಚಿತೇಭ್ಯಃ ಕೇಶಸ್ಮೀಯತೇಸ್ಯಯಂ |

(Iನೆಯ ಹಲಗೆಯ ಹಿಂಭಾಗ)

- 22 ಏತೇಷಾಂನಾಮಗೋತ್ರಾಣಿವಹ್ಯತೇಷ್ಕನುಪೂ
23 ರ್ವರ್ಗತಃ | ಸುಬ್ರಹ್ಮಣ್ಯದೇವರಿಗೆ ವೊಂದುವೃತ್ತಿಂ |
24 ಆಶ್ವಲಾಯನಸೂತ್ರದಕಾಶ್ಯಪಗೋತ್ರದ
25 ಶಂಕರಭಟ್ಟರಕುಮಾರ ಶಂಕರಭಟ್ಟರಿಗೆವೃತ್ತಿವೊಂ
26 ದುಂ | ಆಶ್ವಲಾಯನಸೂತ್ರದ ವಸಿಷ್ಠಗೋತ್ರದ ಶ್ರೀನಿವಾಸ
27 ಭಟ್ಟರಕುಮಾರದೇವಣಭಟ್ಟರಿಗೆ ವೃತ್ತಿ ವಂದುಂ | ಆಶ್ವಲಾಯನ
28 ಸೂತ್ರ ಹರಿತಗೋತ್ರದ ಕೃಷ್ಣಾಚಾರ್ಯರಮಗ ವೆಂಕಟಾಚಾರ್ಯಗೆ ವೃತ್ತಿ
29 ವೊಂದುಂ | ಆಶ್ವಲಾಯನಸೂತ್ರ ಭಾರದ್ವಾಜಗೋತ್ರದ ಹರಿಭಟ್ಟರ
30 ರಕುಮಾರ ಕೃಷ್ಣ ಭಟ್ಟರಿಗೆ ವೃತ್ತಿಂ | ಆಪಸ್ತಂಬಸೂತ್ರದ ಲೋ
31 ಹಿತಕಾಶಿಕಗೋತ್ರದ ತಿರುಮಲಭಟ್ಟರ ಕುಮಾರ ವೆಂಕಟಾ
32 ದ್ರಿಭಟ್ಟರಿಗೆ ವೃತ್ತಿವೊಂದುಂ | ಆಶ್ವಲಾಯನಸೂತ್ರಕಾಶಿಕಗೋ
33 ತ್ರದ ಚೆಂನಿಗರಾಯ ಭಟ್ಟರ ಮಗ ವೆಂಕಟಾದ್ರಿ ಭಟ್ಟರಿಗೆ ವೃತ್ತಿವೊಂ
34 ದುಂ | ಆಪಸ್ತಂಬಸೂತ್ರ ಕಾಶ್ಯಪಗೋತ್ರದ ನಾರಸಿಂಹಭಟ್ಟ
35 ರಕುಮಾರಕೃಷ್ಣ ಭಟ್ಟರಿಗೆ ವೃತ್ತಿ ವೊಂದುಂ | ಬೇಡಧಾಯನಸೂತ್ರ
36 ದಜಾವದಜ್ಞಾನತ್ಸಗೋತ್ರದ ಲಿಂಗಾಭಟ್ಟರಕುಮಾರ
37 ದಾನಿಶ್ವೇಶ್ವರಭಟ್ಟರಿಗೆ ವೃತ್ತಿವೊಂದುಂ | ಆಶ್ವಲಾಯನ
38 ಸೂತ್ರದಭಾರದ್ವಾಜಗೋತ್ರದ ಲಿಂಗಾಭಟ್ಟರಮಗ ಸು
39 ಬ್ರಹ್ಮಣ್ಯಭಟ್ಟರಿಗೆ ವೃತ್ತಿವೊಂದುಂ |

(IIನೆಯ ಹಲಗೆಯ ಮುಂಭಾಗ)

- 40 ಆಶ್ವಲಾಯನಸೂತ್ರದ ಹರಿತಸಗೋತ್ರದ ಶಂಕ
41 ರಭಟ್ಟರಮಗ ಸೂರ್ಯನಾರಾಯಣಭಟ್ಟರಿಗೆ ವೃ
42 ತ್ತಿವೊಂದುಂ | ಆಪಸ್ತಂಬಸೂತ್ರದ ಭಾರದ್ವಾಜಗೋತ್ರದ
43 ಸುಬ್ರಹ್ಮಣ್ಯಭಟ್ಟರ ಕುಮಾರ ಕುಕ ನಿಂಗಭಟ್ಟರಿಗೆ ಆ
44 ರ್ಧವೃತ್ತಿ || ಆಶ್ವಲಾಯನಸೂತ್ರದ ಭರದ್ವಾಜಗೋತ್ರದ
45 ನಾರಾಯಣಭಟ್ಟರಕುಮಾರದೇವರಭಟ್ಟರಿಗೆವೃತ್ತಿ ಅರ್ಧ |
46 || ಈ ಗ್ರಾಮಕ್ಕೆ ಚತುಃ ಸೀಮೆವಿವರ | ಪೂರ್ವದಿಕ್ಕಿನಲ್ಲಿ ಕು
47 ಪ್ಪವಲ್ಲಿ | ದಕ್ಷಿಣದಿಕ್ಕಿನಲ್ಲಿ ನೆಲಿಕೆರೆ | ಪಶ್ಚಿಮದಿಕ್ಕಿನ
48 ಲ್ಲಿ ಹಂತನಮನೆ | ಉತ್ತರದಿಕ್ಕಿನಲ್ಲಿ ಮಾವನೂರ | ಇವರ
49 ಮಧ್ಯರಾಷ್ಟ್ರದಲ್ಲಿ ಭರತವಲ್ಲಿ | ಈ ಭೂಮಿಗೆಸಲುವ ಜಲಪಾಪಾಣ
50 ನಿಧಿನಿಕ್ಷೇಪ | ಅಕ್ಷೀಣಿ | ಆಗಾಮಿಸಿದ್ಧ ಸಾಧ್ಯಂಗಳೆಂಬ ಅ
51 ವ್ಯಭೋಗತೇಜಸ್ವಾವ್ಯಂಗಳನು ಅನುಭವಿಸಿಪುತ್ರಪಾತ್ರಪಾರಂ
52 ಪರ್ಯಂತರವಾಗಿ ದಾನಧರ್ಮವಿಕ್ರಯಯೋಗ್ಯವಹಂತೇ ಆ
53 ಚಂದ್ರಸ್ಥಾಯಿಗಳಾಗಿ ಅನುಭವಿಸಿಕೊಂಡು ಇಹಲಯಂದು
54 ಸಹರಣ್ಯೋದಕದಾನಧಾರಾಪೂರ್ವಕವಾಗಿ ವೇಲಾಪುರೀ
55 ಕೇಶವನಸಂನಿಧಿಯಲ್ಲಿ ಕೊಟ್ಟ ಆಗ್ರಹಾರ ||—||
56 ದಾನಪಾಲನಯೋರ್ಮಧ್ಯೇ ದಾನಾಶ್ರೇಯಾನುಪಾಲನಂ | ದಾ
57 ನಾತ್ಸರ್ಗಮವಾಪ್ನೋತಿಪಾಲನಾದಚ್ಯುತಂಪದಂ | ಸ್ವ
58 ದತ್ತಾದ್ವಿಗುಣಂಪುಣ್ಯಂ ಪರದತ್ತಾನುಪಾಲನಂ ಪರದತ್ತಾ

(IIನೆಯ ಹಲಗೆಯ ಹಿಂಭಾಗ)

- 59 ಪರದತ್ತಾಪಹಾರೇಣಸ್ವದತ್ತಂ ನಿಷ್ಪಲಂಭವೇ
 60 ತ | ಸ್ವದತ್ತಾಂ ಪರದತ್ತಾಂವಾ ಯೋಹರೇತ್ತವಸುಂಧ
 61 ರಾಂ | ಪಷ್ಕಿವರ್ಷಸಹಸ್ರಾಣಿ ವಿಷ್ಣುಯಾಂಜಾಯತೇ ಕ್ರಿ
 62 ಮೀ | ಏಕೈವಭಗಿನೀಲೋಕೇಸರ್ವೇಷಾಮೇವಭೂಭುಜಾಂ ||
 63 ನಭೋಜ್ಯಾನಕರಗ್ರಾಹ್ಯಾ ವಿಪ್ರದತ್ತಾವಸುಂಧರಾ | ಸ್ವದತ್ತಾ
 64 ಪುತ್ರಿಕಾಧಾತ್ರೀ ಪಿತೃದತ್ತಾಸಹೋದರೀ | ಅನ್ಯೈರ್ದತ್ತಮಹೀ
 65 ಮಾತಾದತ್ತಾಂಭೂಮಿಂಪರಿತ್ಯಜೇತ | ಮದ್ವ್ಯಕಜಾಪರಮಹೀ
 66 ಪತಿವಂಶಜಾವಾ ಏಭೂಮಿಸಾಸತತಮುಜ್ವರಧರ್ಮ
 67 ಚಿತ್ತಾಃ | ಮದ್ಧರ್ಮಮೇವ ಪರಿಪಾಲಿತಮಾಚರಂತಿತತ್ಸಾ
 68 ದಪದ್ಮಯುಗಳಂ ಶಿರಸಾನಮಾಮಿ | ಶ್ರೀವಂಶಕೀಶ || = ||
 69 ಆಶ್ವಲಾಯನನೂತ್ರ ಕಾಶ್ಯಪಗೋತ್ರದ ಶಂಕರಭಟ್ಟರ ಮ
 70 ಗನುಶಂಕರೈರ್ಯುನವರಿಗೆ ಕಣತೂರಗ್ರಾಮದಲ್ಲಿ ಪ್ರಭುವಾ
 71 ನ್ಯವಾಗಿ ಕೊಟ್ಟ ಸ್ವಾಸೆ ಸ್ವದೊಡನ ಖಂಡುಗದಲ್ಲಿ ಮೂರುವರೆ
 72 ಖಂಡುಗದ್ದೆ ಇದಕ್ಕೆ ಸಲುವ ಹೊಲ ಇದನ್ನು ಅನುಭವಿ
 73 ಸಿಕೊಂಡುಕಣತೂರಿಗೆ ಸಲುವ ಸೀಮೆಗೆ ಹಬಾರ
 74 ಕೆಯನ್ನು ಮಾಡಿಕೊಂಡು ಸುಖದಲ್ಲಿ ಇರುವದು ಯಂ
 75 ದುಕೊಟ್ಟ ಪ್ರಭುಮಾನ್ಯದಸ್ವಾಸ್ಥೆ ||ಶುಭಮಸ್ತು |

ಶ್ರೀರಾಮ (ಎಂದು ಕನ್ನಡದಲ್ಲಿ ರುಜುವಿದೆ)

ಬೇಲೂರು ತಾಲ್ಲೂಕು.

6

ಬೇಲೂರು ತಾಲ್ಲೂಕು ಕಸಬಿಯಲ್ಲಿ ಚೆನ್ನಕೇಶವ ದೇವಸ್ಥಾನದೊಳಗೆ ಸೋಮನಾಯಕಮ್ಮನವರ
ಗುಡಿಯ ಉತ್ತರಗೋಡೆಗೆ ಕಟ್ಟಿರುವ ಕಲ್ಲು.

- 1 ತಾರಣಸಂವತ್ಸರದ ವೈಶಾಖ ಸು ೫ ಸೋ ದಂದು ಸುಭಾಗ್ಯ
- 2 ಪುರಬ್ರಹ್ಮಸಂನಕೇಶವದೇವರವೃತ್ತಿ ೧೫ ದಂಸಿದ್ಧಿಯನಟ್ಟಿಯಾಗಿ
- 3 ಅವೃತಪಡಿಯಹೊಂನೋಳಗೊಡ್ಡಿಯವತೆಪುತಿದ್ದು ರತೆಪಲಾ
- 4 ರದೆ ಕ್ರೀಕಾಯನಡೆಯದೆಕೆಟ್ಟಕಾರಣದಿಂದವೂಮಾದೇವಿಯ
- 5 ರು ಆಮಹಾಜನಂಗಳು ಆ ನಂಬಿಯರು ಹದಿನೆಂಟುನಾಡವೈಷ್ಣವರ ಮುಂದಿಟ್ಟು
- 6 ಈಹದಿನಯ್ಯುವಿತ್ತಿಯೊಳಗೆದೇವರಿಗಿತ್ತಿ ೨ ಮಾನ್ಯಮಾಡಿ ವಿತ್ತಿ ೧೩ ವಂ
- 7 ಬ್ರಾಹ್ಮರಿಗೆ ನಾರಸಿಂಗದೇವನರಾಜ್ಯದಲ್ಲಿ ಆಪೂರವಿತ್ತಿಯೊಪಾದಿಯ
- 8 ಸಿದ್ಧಿಯವ ತೆತ್ತು ಆಧಿ ಕ್ರಯ ದಾನಕೆ ಸಲವಂತಾಗಿ ಧಾರೆಯನಿಬದು
- 9 ಕೊಟ್ಟರು | ಅಂತಪುದಕ್ಕೆ ತಂಮ ಸುಹಸ್ತದೊಪ
(ನಾಗರಹರದಲ್ಲಿ) ಕ್ರೀಗೋಪಿನಾಥಾ
- 10 (ಕನ್ನಡಹರದಲ್ಲಿ) ಪ್ರಸನ್ನಕೇಸವ

7

ಬೇಲೂರು ಹೋಬಳಿ ರನ್ನಗಟ್ಟಿ ಗ್ರಾಮದಲ್ಲಿ ಈಶ್ವರದೇವಾಲಯದ ಮುಂದೆ ನೆಟ್ಟಿರುವ ಕಲ್ಲು.

ಪ್ರಮಾಣ-3'-6" x 2'-0"

- 1 ನಮಸ್ತುಂಗಸಿರಸ್ತುಂಗಚಂದ್ರಚಾಮರಚಾರವೇ ತ್ರೈಲೋಕ್ಯನಗರಾರಂಭಮೂಲಸ್ತಂಭಾಯ
- 2 ಸಂಭವೇ || ಸಿವಾಯ ||
- 3 ಸ್ವಸ್ತಿ ಸಮಸ್ತಧರಾಧಿಪಮಸ್ತುಕವಿನ್ಯಸ್ತಹಸ್ತನುದಿತಜಯಶ್ರೀವಿಸ್ತಾರಿಸ್ತನಹಾರಂಪ್ರಸ್ತ
- 4 ತ್ಯಂಪುಣ್ಯಮೂರ್ತಿವಿನಯಾದತ್ಯ ಮುಳಿಸಂದೇಶದಧೀಶಕಂಟಕರಜೀರಂ ಕಿತ್ತು ರಗಿತ್ತಿ ರಕ್ಕಿ
- 5 ದೋಬ್ಬರಳದಿಂದೆಯ್ದಿನಿಮಿಚ್ಚಿ ರಭೂತಳಮನೇಕಚ್ಚಿ ತ್ರಿದಿಗಂಮಣ್ಣಿ ಲಮಂಪಾಳಿಸಿದಪ್ರಜಾಮುದಮ
- 6 ನತ್ಯುತಾಹದಿಂಮಾಡಿಪೊಯ್ಸಳದೇವಂ ಗಾನಾಡುಜೀಯಯ್ಯನಲು ವಾಸವನ
- 7 ಗುಭಾಸ್ಕರತನೂಭವನ್ಯಂತಿವಾರ್ಧಿರಾಜಮೇಘಸಮೂಹಪ್ರಭೇಧಧನಾಧಿಪವಿರಾಜಿತ
- 8 ಗೋಮಿನೀಶ್ವರೇಂಬೀಸಮುದಾದಿಗೀಶ್ವರರನೇಕಗುಣಾಗ್ರಾಣಿಭಾಸಂಗಮಾಳ್ಕ ಸಸಿಯರ್ಕರು
- 9 ಹ್ಲನಗಮುಚ್ಚಿನೆಗಂಕಮಳಾಸನಾಯುವ ನೆಟ್ಟನೆಹಗರ್ಗೇಚಲ(ದಿಂ)
- 10 ದಿಂದೇಚ್ಚಿಯ್ಯುವೈರಿಭೂಪರಂನೋಡಮೊದಲಟ್ಟಿದಭಾಸಂಪರಿಯಿಂದೊಟ್ಟ
- 11 ಜೆಯಿಂಗಲ ಮುಗ್ರಸಮರಾಂಗಣದೊಳ || ಚಲದಿನೆಹಗಂಗೆಮಲದಿಹಿಹಗದರಿಪು
- 12 ಬಲಕೈಕಾಣಸರ್ಪಂತಂನಂನೇಣಿಪೊಣಿಪಪತಿಗೆಸಂನಣಮೆಣಿಯಂಗನಹ
- 13 ಸ್ತನಲಿವೊನೆಯೊಳೆಭಾಸ ಸ್ವಸ್ತಿ ಸಕನೈಪಕಾಲಾತೀತಸಂವತ್ಸರಸಹಸ್ರಂ
- 14 ತೀವಿಚಾಳಕ್ಕುವಿಕ್ರಮಕಾಲ ೧೯ನೆಯ ಧಾತುಸಂವತ್ಸರದವೊಶ್ಯನುದ್ಧ ೩ ಬ್ರಿಹವಾರ ಶ್ರೀಮ
- 15 ನ್ತಹಾಮಣ್ಣಿ ಕೇಶ್ವರತ್ರಿಭುವನಮಲ್ಲವಿನಯಾದಿತ್ಯ ಪೊಯ್ಸೂದೇವರುಗಂಗೆಮಣ್ಣಿ
- 16 ಉಮುನುಮಲೆಯೇಣುಕೊಂಗುವನೇಕಚ್ಚಿ ತದಿಂದಾಳುತ್ತ ಮಿರಲುಶ್ರೀಮತುಬಣ್ಣಿವಿ
- 17 ನಾಕರಾಳಗುವುತವೊದಲಟ್ಟಿದಬಿಜ್ಜ ಗಾವುಂಡಗವೊಜಬಿಗಾವುಣ್ಣಿ ಗಂಪು
- 18 ಟ್ಟಿದಮಗಂಸುವುತ್ರಾಕುಲದಿಪಕನಿನಿಸಿಗೊಟ್ಟ ಭಾಸಗಾವುಣ್ಣಿ ಅನ್ತಾತಂ
- 19 ನಾಳಗುವುಣ್ಣಿ ತನಗೆಯ್ಯುತ್ತ ಮಿಣ್ಣಿ ರಣಕೆಯಕಟ್ಟಿದಲೂರಂಮಾಡಿಸಿಬ
- 20 ಟ್ಟಿಗೇಣಿಯಂ ಕಟ್ಟಿಸಿ ಎತಹಿಕಾವನಂಬಗಿಟ್ಟಿಯಂಮಾಡಿಸಿಬಾಚೇಸ್ವರಯಂಬದೇವಾ
- 21 ಲ್ಯಮನಿತ್ತಿಸಿದೇವಸ್ವಕೆಂದುಕೇಣಿಯಕೆಳಗೆಯ್ಯಂದೇವಾಲ್ಯದಮುಂದೆಯು ಮಾಗಿ
- 22 ಮೂನೂಪುಭತ್ತದಭೂಮಿಯಬಿಟ್ಟು ಮತ್ತಂಬಳ್ಳಿಗೇಣಿಕೆಳಗೆನೂಪುಭತ್ತ
- 23 ದಭೂಮಿಯಹನ್ನ ಸಂಬಿಟ್ಟ ಅನ್ತುಬಿಟ್ಟದತ್ತಿಗಾವನಾನುಂತಪ್ಪಿದನಪ್ಪಡೆವಾ
- 24 ಣರಾಸಿಯಲುಕವಿಲಿಯಕೊಂದನಗತಿಗಿನಂದ || ಸ್ವದತ್ತಂಪರದತ್ತಾಂವಯೋಹರೇತ
- 25 ವಸುಂದ್ಧ ೨: | ಪಟ್ಟಿವ್ಯರ್ಶಸಹಶ್ರಾಣಿವಿಷ್ಣುಯಾಂಜಾಯತೇಶ್ರಿಮಿ || ಚೆಗವಕ್ಕೆ ಹಸ
- 26 ಸವುಕಲಿಯಾಚಾರಿಗಂಚಂದಿಯಬಿಗಂಪುಟ್ಟಿದಮಗಂಬಮ್ಮಾಚಾರಿಪುಟ್ಟಿದ
- 27 ತುಣುವಳದೇಣಿಯಂನಹಡದಭೂವಿ: || |

8

ಅದೇ ರಸ್ತೆ ಗಟ್ಟಿ ಗ್ರಾಮದ ತಿರುಮಲದೇವರ ಗುಡಿಯ ಮುಂದೆ ನಟ್ಟ ಕಲ್ಲು.

ಪ್ರಮಾಣ—3'—6" × 3'—0"

- | | |
|-------------------------------------|--|
| 1 ಸ್ವಸ್ತಿಶ್ರೀವಿಜಯಾಭ್ಯುದಯಶಾಲಿವಾಹನಕ | 5 ರವರು ಸಹಿರಣ್ಣೋದಕದಾನಧಾರಾಪೂರ್ವಕವಾ |
| 2 ಕವರುಷ ೧೫೧೭ನೆಯ ಶಾರ್ವರಸಂವತ್ಸರದಪುಷ್ಯ | 6 ಗಿಕ್ಕೊಟ್ಟ ರಣಗಟ್ಟಗ್ರಾಮದಚತುಸ್ತೀಮಯನುಅನು |
| 3 ಬ ೧೦ ಲೂ ಶ್ರೀಮತುಮುಳುವಾಗಲಕ್ಕಪ್ಪಾ ನಂ | 7 ಭವಿಸಿಕೊಂಡುಬಹುದೆಂದುಕೊಟ್ಟ ಶಿಲಾಶಾಸನ |
| 4 ದಸ್ಯಾಮಿಗಳವರಿಗೆ ಶ್ರೀರಂಗರಾಯದೇವರಾಯ | 8 ಕೈಭೂದಾನದಧರ್ಮಶ್ರೀ |

9

ಅರೇಹಳ್ಳಿ ಹೋಬಳಿ ಆಲೂರು ಊರಬಾಗಿಲಬಳಿ ನಟ್ಟಿರುವ ಕಲ್ಲು.

ಪ್ರಮಾಣ—4'—6" × 2'—0"

- | | |
|----------------------|----------------------|
| 1 ಸ್ವಸ್ತಿ ತಗರನಾಡ ಆಲೂ | 5 ಕಾಳಗದಲಿಖಿದು |
| 2 ರಮಾಚಿಗಾಮುಣ್ಣಂ | 6 ಸತ್ತಂ ಹೆಣ್ಣಿತಿ ಮಾಡ |
| 3 ಬಿಲ್ಲಮಂಕಡಿಯಾ ಡಿ | 7 ಬೈನಿಖಿಸಿದಳು |
| 4 ಕಡಿವಣ್ಣ ಕವಿಯು | |

10

ಅದೇ ಹೋಬಳಿ ಕಂದಾನಾರದ ಕಲ್ಲೇಶ್ವರ ಗುಡಿಯ ಮುಂದೆ ನಟ್ಟಿರುವ 1ನೆಯ ವೀರಗಲ್ಲು.

ಪ್ರಮಾಣ—3'—6" × 2'—0"

(1ನೆಯ ಪಟ್ಟಿ)

- | | |
|--|-----------------------------------|
| 1 ಸ್ವಸ್ತಿ ಸಮಸ್ತ ಪ್ರಸನ್ನ ಸಹಿತಂ ಶ್ರೀಮತುಪ್ರತಾಪಚಕ್ರವ | 5 ಬೈರಗಾಮುಂಡನಮಗಮಾಚಿಗಾಮುಂಡ . |
| 2 ತ್ರಿ ನಾರಸಿಂಹದೇವರಸರುರಾಜ್ಯಂಗೈಯೆ ಬರೆ | 6 ತಗರನಾಡಪ್ರಜೆಗಾವುಂಜುಗಳು |
| 3 ಯವಾಗಳು ವಿಕ್ರಮ ಸಂವತ್ಸರದ ಮಾಘಸುಂಟ . | 7 , ಕಾಬಿ ಬಿ |
| (2ನೆಯ ಪಟ್ಟಿ) | 8 ಲ್ಲ ಸತ್ತೆಡೆಮಗಂಮಾದಯನಿಖಿಸಿದಬೀರಗಲು |
| 4 ಶ್ರೀಸ್ವಸ್ತಿ ಕಂದವುರಂಕಾಳಗದೊಳು ಚಂದಗಾಮುಂಡ | |

11

ಅದೇ ಸ್ಥಳದಲ್ಲಿ 2ನೆಯ ವೀರಗಲ್ಲು.

ಪ್ರಮಾಣ—3'—6" × 2'—0"

(1ನೆಯ ಪಟ್ಟಿ)

- | | |
|--|--|
| 1 ಸ್ವಸ್ತಿಶ್ರೀಮನ್ಮಹಾಮಣ್ಣೋಳೇಶ್ವರ | |
| 2 ಶ್ರೀವೀರನಾರಸಿಂಹ | |
| 3 ದೇವಪ್ರಾಥಮ್ಯ | |
| 4—6 | |

(2ನೆಯ ಪಟ್ಟಿ)

- | | |
|---|--|
| 7 | |
| 8 ಕನ್ನೆಯನಾಯಕನರಸನ ಹುರದ ಘಟ್ಟದೂ | |
| 9 ಳಗೇಪಲಂಬುಬರುಕಳ್ಳರುತಾಗಿದಡೆ ಕೊನ್ನು ತಾನುಂಸುರಲೋಕಪು | |
| 10 ಪ್ತನಾದಕನ್ನೆಯನಾಯಕನಮಗ ಬಿ | |
| 11 ಲ್ಲನಾತನತಂಮ ದೇಕಣಂ ಪರೋಕ್ಷವಿನೆಯಮಂಮಾಡಿ ವೀರಗಲ್ಲಿನಲಿಸಿದ | |
| 12 ಸಾಸಿರ | |
| 13 | |

12

ಅದೇ ಹೋಬಳಿ ತೊಳಲು ಗ್ರಾಮದ ವೀರಾಚಾರಿಯ ಕಾಫಿತೋಟದಲ್ಲಿ ಜಿನವಿಗ್ರಹವಿರುವ ಪಾಳುಬಸ್ತಿಯ ಬಳಿ ಇರುವ ಕಲ್ಲು.

ಪ್ರಮಾಣ—3'—0" × 1'—6"

- | | |
|---------------------------------------|--|
| 1 ಶ್ರೀಮತ್ಪರಮಗಂಭೀರಸ್ವಾಧ್ಯಾದಾ | 8 ಸಿದರು ದೇವರಮನೆಯ ಪರಿಸೂತ್ರದಗಟ್ಟುಂಕಟ್ಟು |
| 2 ಮೋಘಲಾಂಜನಂ ಜೇಯಾತ್ಮೈಶೋಕ್ಯನಾ | 9 ಯಿಸಿದರುಮನೆಯಮಾಡಿನಡುಮ್ತರನುಮಂನಟ |
| 3 ಫಸ್ತಾಸಾಸನಂಜಿನಸಾಸನಂ\|ಸ್ವಸ್ತಿಯಮನಿ | 10 ರು ಇನಿಸಕ್ಕಂಯಿಕ್ಕಿ ಪೂಜಿಸಿದಗದ್ಯಾಣವೆಪ್ಪ |
| 4 ಯಮಸ್ವಾಧ್ಯಾಯಗುಣಸಂಪನ್ನರಪ್ಪಅಭಯಶಾಂ | 11 ತ್ತು\|ಇತ್ತ ಪುಷ್ಪದಕ್ಷಿ ಸಾಕ್ಷಿ ಮುದ್ದ ಗವುಣ್ಣು ಭಾಸ |
| 5 ದ್ರದೇವರುಸರ್ಗಮಿಗಳಾದ ಪರೋಕ್ಷ | 12 ಗವುಣ್ಣು ನುಂತಮ್ಮಡಿಯ . ರರು \| ಬಿಟ್ಟುಯಾಣನುಂನೇ |
| 6 ಯಮಮಾಗಳ್ಳದ್ಯಾವತಿಯಕ್ಕವಾಡಿಸಿದಸಾಸ | 13 ಮುಣ್ಣುಂ ಇಸ್ತಾನಕೊಡೆಯರು\| |
| 7 ನಂ\|\|ಆರವೆನಾಗಿದ್ದ ಒಬನದಿಯಮಾಡಿ | |

13

ಅದೇ ಗ್ರಾಮದ ಉರಬಾಗಿಲಿನಲ್ಲಿ ನಟ್ಟಿರುವ 1ನೆಯ ವೀರಗಲ್ಲು.

(ಕಲ್ಲಿನ ಮೇಲುಭಾಗ ಒಡೆದುಹೋಗಿದೆ).

- 1 ನಮಗಬಾದಯ ತುಜುವಬೆಂಬಳಿವೋ
- 2 ದಗೊಣ್ಣ ಕಾದಿನತ್ತ ಮಾಜನುಸದಿದಳ . ವಿ ಗು
- 3 ರುವಾರದನ್ನ ಅಸ್ತರಗಣಿಕೆಯರು ಕೊಣ್ಣಯೆ ಮಾರಗಣ್ಣಿಗೆ
- 4 ಪುಗ ಈಳಿಗಪರೋಕ್ಷವಿನಯಗೆದುಕಲ್ಲನಿಖಿದ | ಸದ್ಗ ಗಾ
- 5 ಉಣ್ಣ ನಗಾವಣ್ಣ ಎ ಅಣ್ಣ ಚಾರಿಗದ ಬದುಗೂರ ಶ್ರೀಧರಯ್ಯಬರವ

14

ಅದೇ ಗ್ರಾಮದ ಉರಬಾಗಿಲಿನಲ್ಲಿ ನಟ್ಟಿರುವ ಕಂಬದಲ್ಲಿ.

- | | | |
|-----------------|------------------|-------------------|
| 1 ಚಿತ್ರಭಾನುಸಂ | 3 ಹುಳ ೧೦ ಭಾ ತುಳಲ | 5 ಮಗ ಚಿಕಂಣ ಗಲು |
| 2 ವತ್ಸರದಘಾಲ್ಪಣಬ | 4 ದಮುತ್ತನಗಲುಡನ | 6 ಣ್ಣನಿಲಿಸಿದಕಲ್ಲು |

15

ಬಿಕ್ಕೋಡು ಹೋಬಳಿ ತಗರೆ ಗ್ರಾಮದಲ್ಲಿ ಈಶ್ವರ ದೇವಸ್ಥಾನದ ಮುಂದೆ ನಟ್ಟಿರುವ 1ನೆಯ ವೀರಗಲ್ಲು.

ಪ್ರಮಾಣ—3'—6"×2'—6"

- 1 ಶ್ರೀನಮಸ್ತುಂಗಕಿರಸ್ತುಂಗೆಚಂದ್ರಚಾಮರಚಾರವೇ | ತ್ರೈಲೋಕ್ಯನಗರಾರಂಭಮೂಲಸ್ತಂಭಾ
- 2 ಯ ಸಂಭುತ ಸ್ವಸ್ತಿಶ್ರೀಮನ್ಮಹಾಮಂಡಲೇಶ್ವರ ತಳಕಾಡುಗಂಗವಾಡಿ ನೋಣ
- 3 ರಾಜ್ಯದಲುಪ್ರಿಥ್ವಿರಾಜ್ಯಂಗೈಯ್ಯುತ್ತಮಿರೆ ಶ್ರೀವಿಸ್ವಾವಸುಸಂವತ್ಸರ
- 4 ದಜೈಪ್ಪ ಸುಧ ೧೫ ಆ ಸೋಯಿದೇವದಂಣ್ಣಯಕರು ತಗರನಾಡತಗ
- 5 ರೆಯಕೋಟೆಯಹತ್ತಿಕಾದ ಮಳಗಿರಿಯ ಬೆಂಣೆಗೌಡನಮಗ ರಾಮಯ್ಯನು
- 6 ಹಲವರೊಳುಕಾದ ತಗರೆಯರಾಮಯ್ಯನುಸ್ವಗ್ಗ ಲೋಕಪ್ರಾಪ್ತನಾದನು
- 7 ಆತನತಮಹಂದಿನಾಳಚಾವಯನುಪರೋಕ್ಷವಿನಯಮಂಮಾಡಿ ಬೀರಗಲ್ಲ ನಿಖಿಸಿ
- 8 ದನು ಬಿಂದುಯಹಳ್ಳಿಯಬಯಲೊಳು ಬಿದ್ದ ಲೆಕೊಳಗೆ ೯ ಮಣ್ಣ ಕೊಟ್ಟನು

16

ಅದೇ ಸ್ಥಳದಲ್ಲಿ 2ನೆಯ ವೀರಗಲ್ಲು.

ಪ್ರಮಾಣ—3'—6"×2'—6"

- 1 ನಮಸ್ತುಂಗಕಿರಸ್ತುಂಗೆಚಂದ್ರಚಾಮರಚಾರವೇ | ತ್ರೈಲೋಕ್ಯನಗರಾರಂಭಮೂಲಸ್ತಂಭಾ
- 2 ಯಸವ್ವವೇ | ಸ್ವಸ್ತಿಶ್ರೀಮನ್ಮಹಾಮಂಡಲೇಶ್ವರ ತಳಕಾಡುಗಂಗವಾಡಿ ನೋಣ
- 3 ಬವಾಡಿಬನವಸೆಹಾನುಂಗಲುಗೊಣ್ಣ ಭುಜಬಳವೀರಗಂಗನಸಹಾಯ
- 4 ಕೂರ ನನಿವಾರಸಿದ್ಧಿಗಿರಿದುಗ್ಗ ಮಲ್ಲಜಲದಂಕರಾನುನಿಸ್ಸಂಕಪ್ಪ
- 5 ತಾಪಪೊಯ್ಯಳವೀರಬಲ್ಲಾಳದೇನರು ಪ್ಲವಸಂವತ್ಸರದಜೈತ್ರನು
- 6 ತದಿಗೊಳುಪವಾರದಂದುಹೆಬ್ಬೆ ಒಟ್ಟದ ಬಾಚೆಯನಾಯಕನಮೇ
- 7 ಲೆದಂಡತ್ತಿ ಬಂದಲಿ ತಗರನಾಡತಗರಯಮಾಡಿಗಾಲುಂಡನಲ್ಲಿಹ
- 8 ತೊತ್ತಳದುಳಿದುಕೊಂ
- 9 ದು ತಾನುಸುರಲೋಕಪ್ರಾಪ್ತನಾದೊಡಾತನ ವೀರತನಮು
- 10 ಮೆಚ್ಚಿ ಬಲ್ಲಾಳದೇವರುತಗರೆಯಲೊಂದುಹಣ್ಣಿನಮಣ್ಣಂ
- 11 ಬಿಟ್ಟರೀಮಂಣ್ಣ ಸಾರಾನುಂಕಿಡಿಸಿದಡೆವಾರಾಣಸಿಯ
- 12 ಲುಬ್ರಾಹ್ಮಣರುಮಂ ಕವಿಲೆಯಮುಕೊಂದ ಪಣ್ಣ ಮಹಾಪಾತಕ
- 13 ದೊಳುಹೋಡನುಬಯಗಾವುಣ್ಣ ಪರೋಕ್ಷವಿನಯಮಾಡಿವೀರಗ
- 14 ಣ್ಣನಿಖಿಸಿದನು

17

ಅದೇ ಸ್ಥಳದಲ್ಲಿ 3ನೆಯ ವೀರಗಲ್ಲು.

ಪ್ರಮಾಣ—1'—6"×2'—6"

- 1 ಶ್ರೀನಮಸ್ತುಂಗಕಿರಸ್ತುಂಗೆಚಂದ್ರಚಾಮರಚಾರವೇ | ತ್ರೈಲೋಕ್ಯನಗರಾರಂಭಮೂ
 - 2 ಲಸ್ತಂಭಾಯಸಂಭವೇ ಸ್ವಸ್ತಿಶ್ರೀಮನ್ಮಹಾಮಂಡಲೇಶ್ವರ ತ್ರಿಭು
 - 3 ವನಮಲ್ಲಜಲದಂಕರಾಮ ಮಲೆರಾಜರಾಜ ಮಲಪರೋಳಗಣ್ಣ ಸನಿವಾರ
 - 4 ಸಿದ್ಧಿಗಿರಿದುಗ್ಗ ಮಲ್ಲಪ್ರತಾಪಹೊಯ್ಯಳಶ್ರೀವೀರಬಲ್ಲಾಳದೇವ
- (ಮುಂದೆ ಕಲ್ಲು ಒಡೆದುಹೋಗಿದೆ)

18

ಅದೇ ಸ್ಥಳದಲ್ಲಿ 4ನೆಯ ವೀರಗಲ್ಲು.

ಪ್ರಮಾಣ—3'—6"×2'—6"

(1ನೆಯ ಪಟ್ಟಿ)

- 1 ನಮಸ್ತುಂಗಸಿರಸ್ತುಂಗಚಂದ್ರಚಾರವೇ | ತ್ರೈಲೋಕ್ಯನಗರಾರಂಭಮೂಲ
- 2 ಸ್ತಂಭಾಯಸಂಭವೇ || ಸ್ವಸ್ತಿಶ್ರೀಮನ್ಮಹಾಮಂಡಲೇಸ್ವರವೀರನಾರಸಿಂ
- 3 ಗದೇವಪ್ರತಿರಾಜ್ಯಾಂಗೈಯುತಿದ್ಧಂಸಕವರುಸದಂರ್ಫನೆಯ ಇಸ್ವರಸಂ

(2ನೆಯ ಪಟ್ಟಿ)

- 4 ವತ್ಸರದಜ್ಯೇಷ್ಠಸುಧಂಸೋದಂದುಅತ್ಥಳೆಗಿಸಾರಂಭವಿಯಮಲ್ಲಿಗೆನಾಡು
- 5 ನೆಮನಾಡಮಲ್ಲಿಗಾಳೆಗಕಬಂದಂದುಅಜಿತುನಾಡುಮುಖವೆಳೆಗೆಬಂದಡೆ ತ
- 6 ಗರೆಯದಂಡಿಪಚವುಡಗಾವುಂಡನಮಗ ನಾರಣದೇವಜಿತುನಾಡಮುಖವೆಳೆಗೆ
- 7 ತಿಖಿಮ
- 8 ಸುರಲೋಕಪ್ರಾಪ್ತನಾಡದೆಂಣೆಯಲ್ಲಪವೀರಗಲ್ಲ
- 9 ನಿಖಿಸಿದರು

19

ಅದೇ ಸ್ಥಳದಲ್ಲಿ 5ನೆಯ ವೀರಗಲ್ಲು.

- 1 ಶ್ರೀ ಸ್ವಸ್ತಿಶ್ರೀಮತುತಗರಸುಮಸಣಯಸೋವಣ |
- 2 ನುಬಂಕಹುರದಕವಿಯಕಾಳೆಗದಲು ಬಿದ್ದನು

20

ಅದೇ ಸ್ಥಳದಲ್ಲಿ 6ನೆಯ ವೀರಗಲ್ಲು.

- 1 ಶ್ರೀ ನಮಸ್ತುಂಗಸಿರಸ್ತುಂಬಿಚಂದ್ರಚಾಮು
 - 2 ರಚಾರವೇ | ತ್ರೈಲೋಕ್ಯನಗರಾರಂಭಮೂ
 - 3 ಲಸ್ತಂಭಾಯ ಸಂಭವೇ | ಶ್ರೀಮತಪ್ರತಾಪಚಕ್ರ
 - 4 ವರ್ತಿಹೂಯ್ಯಳವೀರಬಲ್ಲಾಳದೇವರುಸ್ಪ್ರಭ್ಯೀರಾಜ್ಯಾಂಗೈಯ್ಯು
 - 5 ತ್ತಮಿದ್ಧಂದು ಕಲ್ಲಿಯೋಜನಮಗ
 - 6 ತಗರನಾಡ
- (ಮುಂದೆ ಕಲ್ಲು ಒಡೆದುಹೋಗಿದೆ)

21

ಅದೇ ಹೋಬಳಿ ಕೂಸಾವರ ಗ್ರಾಮದಲ್ಲಿ ಹಳೇ ಬಸವನಗುಡಿಯ ಬಳಿಯಲ್ಲಿ
ನಟ್ಟಿರುವ 1ನೆಯ ವೀರಗಲ್ಲು.

ಪ್ರಮಾಣ—1'—6"×2'—0"

- 1 ಶ್ರೀನಮಸ್ತುಂಗಸಿರಸ್ತುಂಗಚಂದ್ರಚಾಮುರಚಾರವೇ | ತ್ರೈಲೋಕ್ಯನ
- 2 ಗರಂಭಂ ಮುಲತ್ಸಂಭಯಸಂಭವೇ | ಸೋತ್ತಿ
- 3 ಸಮತ್ಸಂಭವನಧಿಜಾಳಯದವಕ್ಕಳತಿಳಕ
- 4 ಮುಲರಜರಜಮಲೆಪರೋಳುಗೂಡಮಗರಜ್ಯನಿಂಮುಲಜೋ
- 5 ಳಪ್ರತಿಪಳಕ || ವಿರನರಸಿಗದೇವಸುಕದಿಂ ಜ್ಯಂಗೈಯು
- 6 ತ್ತಿರೆ || ಮುಕಸನಡಅನಪಲೆಯಗೊರವಬಳ್ಳನಡ
- 7 ಒಡನಕಲದಗೋಳುಕಲಿಸೆಖಿಯದಿತಗರನಡವಪತು
- 8 ಮುಖಿಬಕರು | ಮುಖಿಯುಬಕ್ತರಂಕಳುತಗರನಡವಪ್ಪತ್ತು
- 9 ಒಳಗಿನಡಬುಡನೆಕದುವಗಜಯಸವಾಚರಪ
- 10 ಪ್ಯಕುಧಪಜ್ಯಸನಿವರದಂದು ಮುಕುರಿಗೊಡನಮಗಹರದನು
- 11 ತಳಿತ್ತಿಖಿದುಸ್ವಗ್ಗಲೋಕಪ್ರಾಪ್ತನಾಡಶ್ರೀವೀರಗಲಿವೆಗ್ಗಡಹಸ್ವೋರ
- 12 ಮುಖನುಬಿಟ್ಟ

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ಅದೇ ಸ್ಥಳದಲ್ಲಿ 2ನೆಯ ವೀರಗಲ್ಲು.

ಪ್ರಮಾಣ—1'—6"×1'—"

- 1 ಶ್ರೀನಮಸ್ತುಂಗಸಿರಸ್ತುಂಗಚಂಚಾಮಾರಚಾವೇ | ತ್ರಯಿಲೋಕ್ಯ
- 2 ನಗರಾರಂಭಮೂಲಸ್ತಂಭಾಯಸಂಭವೇ |
- 3 ಸ್ವಸ್ತಿಶ್ರೀಮನ್ಮಹಾಮಂಡಲೇಶ್ವರಚಕ್ರವರ್ತಿ ಶ್ರೀವೀರಬ

- 4 ಲ್ಲಾಳದೇವ್ವಿಫ್ರತುವೀರಾಚ್ಯದೊಳು ಅಕ್ಷಯಸಂವ
- 5 ತ್ಸರದ ಆಸ್ಯಜ್ಯಬಹುಳಸಪ್ತಮಿಸೋಮ
- 6 ವಾರದಂದು ತಗರೆ ಕೂಸವಾರದ ಅಸಿ
- 7 ಯಮಾನಿಯ ವ್ಯಾಜ್ಯದ ಗಡಿಯ ಕಾಳಗದಲ್ಲಿ
- 8 ಹೊನ್ನ ಗಾವುಂಜನಮಗಕವುರಣ ಹಲಬರು ವೀ
- 9 ರರಂತಳುತಿಹಿದುಸುರಲೋಕಪ್ರಾಪ್ತನಾದನು

23

ಅದೇ ಹೋಬಳಿ ಜೋಡಿ ಕೃಷ್ಣಾಪುರದಲ್ಲಿ ತಿರುಮಲೆದೇವರ ಗುಡಿಯ ಹತ್ತಿರ ನಟ್ಟಿರುವ ಕಲ್ಲು.

(ಕಲ್ಲು ಸುತರಾಂ ಸವೆದುಹೋಗಿದೆ).

ಪ್ರಮಾಣ—4'—0"×3'—6"

- 1 ಶಾರ್ವರಿಸಂವತ್ಸರದಚಯಿತ್ರಸುಂಲು ನರಸಪನಾಯಕ
- 2 ನಾಯಕರವರಬೋಗನಾಯಕನಪುತ್ರ
- 3 ಪನಾಯಕನುಪುತ್ರಹರಿಯಪನಾಯಕನು
- 4 ವನಕೆಂದುಬೋಗಪದೇವರ್ಗಕೊಟ್ಟ . . . ಕೃಷ್ಣ . . ಗ್ರಾಮಭೂಮಿಯೊಳು
- 5 ಗೃಹಭೂಮಿಯಲುಗಿಡುವರ
- 6 ಯಿಃಹಳೆಯನುಆರುಅಪಲಾಪಿಸಿಚಂದ್ರನಾರ್ಯಂಗಳೆಯಿರುವವರಿಯಂತ
- 7 ತಡೆಯಲಾಗದು ಎಂದುಕೊಟ್ಟಕೊಡಗಿಗ್ರಾಮ || ಗೋರಣ .

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ಸುದಿಹಳ್ಳಿ ಹೋಬಳಿ ಮೂಳೇನಹಳ್ಳಿಯಲ್ಲಿ ಊರಬಾಗಿಲಬಳಿ ನಟ್ಟಿರುವ ಕಲ್ಲು.

ಪ್ರಮಾಣ.6'—0"×1'—6"

- | | |
|--|---------------------------------------|
| 1 ನನುಸ್ತುಂಗಕೆರಸ್ತುಂಬಿಚಂದ್ರಚಾಮರಚಾ | 21 ತಂದೆದರೆ ಚೆನ್ನಿಗರಾಯನಅಮೃತಪಡಿ |
| 2 ರವೇತ್ರಯಿಲೋಕ್ಕನಗರಾರಂಭಮೂಲಸ್ತಂಭಾಯ | 22 ಗೆಸಲುವಮಾದಿಹಳೆಯಸ್ತಳದಮೂಳೆನ |
| 3 ಶಂಭವೇ \| ಸ್ವಸ್ತಿಶ್ರೀವಿಜಯಾಭ್ಯುದಯಶಾಲಿವಾಹನಶಕ | 23 ಹಳೆಯನುಮಂನ ಪೇಟೆಯಾಗಿಕೊ |
| 4 ಮೊರುಶಂಕಿ೨ನೇಗಂದಕಲಿವಿನಕ್ರಮ | 24 ಟ್ಟಿವಾಗಿಈಗ್ರಾಮಕೆಪ್ರತಿನಾಮಚೆನ್ನಿಗರಾ |
| 5 ಮೆಂತೆಂದರೆಕಲಿವಿನಕೆಸಲುವಾ | 25 ಯಪೇಟೆಸರ್ವಸ್ವಾವ್ಯನಿನಪುತ್ರಪ |
| 6 ದುಂದುಭಿಸಂವತ್ಸ | 26 ಉತ್ರ ಶ. ಮು ಉತ್ತಿಯಾಗಿ ಆಚಂದ್ರಾರ್ಕ |
| 7 ರದಭಾದ್ರಪದಬಂಕಿಲೂ\|\| | 27 ಸ್ಥಾಯಿಯಾಗಿಅನುಭವಿಸಿಕೊಂಡು ವರು |
| 8 ಶ್ರೀಮುನ್ಮಹಾಮಂಡಲೇಶ್ವರಾ | 28 ಶಂಕ್ಕೆಚೆನ್ನಿಗರಾಯನಅಮೃತಪಡಿಗೆ |
| 9 ರಾಮರಾಜಯದೇನ ಮಹಾಚರಸು | 29 ಕಡುಗುತ್ತಿಗೆಗಂಕಿಅಕ್ಷರದಲ್ಲುಮುವ |
| 10 ಗಳಮುದ್ರೆಯಗೊರಲೂವಹೆ | 30 ತ್ತುವರಹಮಂತೆತ್ತುಬಹೆಯಿಷ್ಟಕ್ಕೆ ಅವ |
| 11 ಬಾರುವರುಮಾದಿಹಳಿಸಿಮೆ | 31 ವತಪ್ಪಿದರೆಹೆತತಾಯವೈತನವಮಾ |
| 12 ಯಪ್ರಭುಗಳುಮಾದಿಹಳೆಯವಿ | 32 ದಿದವನು...ಉಅನ್ಯಾಯವಾಗಿಕೊಂ |
| 13 ರಪ್ಪಗಲುಡಮೂಲಕಾರ್ತೀವೀರ್ಯ | 33 ಡರೆಕಾ ಲಿಂಗವಂತತಪ್ಪಿದ ವಿ |
| 14 ಶಿಲುನಿಪುರದಭದ್ರಪ ಹಗಣವೀ | 34 ಭೂತ್ತಿರುದ್ರಾಕ್ಷೆಗೆ ತಪ್ಪಿದವನು ತಿರನಾ |
| 15 ರಭದ್ರಸುಂಡೆಹಳೆಗೋವಿಂದಸಟ್ಟ | 35 ಮಧಾರಿಯಾದ ವೈಕುಂಠಾರ್ತಕ್ಕೆ ತ |
| 16 ಚಿಕ್ಕಗದುಬಳೆಮುಖಿಯಗೊಂಡ ದ | 36 ಪ್ಪಿದವನು ಯಿಗ್ರಾಮಕ್ಕೆ ಸುಂಕಮಗ್ಗ ದ |
| 17 ಸಲೂರಗಿಡಯಬೊಂಮೆನಹಳಿಸಿಂಗಾರಿ | 37 ಟ್ಪಿಮನೆಸಿಥಾಯಸರ್ವಮಾನ್ಯಸ್ತಾನ |
| 18 ಆತ್ತಿಕಾರಿಕಲ್ಲನಾಯ್ಕಕಮುಂತಾದಗ | 38 ಮಾನ್ಯವೂರ್ವಮರಿಯಾದಿ ಲಕ್ಷ್ಮಾಮಿ |
| 19 ಉಡುಗಳು ಜೋಗಣಸೆಟ್ಟಯಮಗ ಚೆನ್ನ | 39 ಪತಿಯ ಬರಹ |
| 20 ಪ್ಪಸಟ್ಟಗೆಕೊಟ್ಟಪೇಟೆಯಶಾಸನದಕ್ರಮವೆ | |

ಹಾಸನ ತಾಲ್ಲೂಕು.

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ಹಾಸನದ ತಾಲ್ಲೂಕ್ ಕಸಬಾ ಹೋಬಳಿ ಸೋಂಪುರದ ನಂಜೇದೇವರ ಗುಡ್ಡದಮೇಲೆ

ಬಿದ್ದಿರುವ ಕಲ್ಲು.

ಪ್ರಮಾಣ 6'—3"×8'—9"

- 1 ಶ್ರೀಮತ್ಪರಮಗಂಭೀರಸ್ಯಾದ್ವಾದಮೋಘಲಾಂಛನಂ ಜೇಯಾತ್ತ್ಯುಕ್ತೋಽಪ್ಯಸಾಧಸ್ಯ ಶಾಸನಂ ಜಿನಶಾಸನಂ ಜಯತಿಸ
ಕಳವಿದ್ಯಾದೇವತಾ
- 2 ರತ್ನಪೀಠಂ ದೃಢಯಾಮನುಸ ಲೇಪಂ ಯಸ್ಯದೀರ್ಘಂ ಸಗೇವಃ ಜಯತಿ ತದನುಶಾಸ್ತ್ರಂ ತಸ್ಯಯತ್ಸರ್ವಸಿಂಧುಃ
ಸಮಯತಿಮಿರಘಾತಿಜ್ಯೋತಿರೇಕಂ ನರಾಣಾಂ ||
- 3 ದಾಗ್ರದಿಂ ಸಳನೇಬನಾಗಪ್ರಲಿಯಂ ಪೊಯ್ದಾಸಳಂ ಪೊಯ್ಸಳಮೋಗಂ
- 4 ಪ್ವಲಂಬರುಂರಾಜ್ಯಂಗೆಯುತ್ಪಿಪ್ಪನಂ | ವಿನಯಪ್ರತಾಪಮಂಬೀಜನನಾಥೋಚಿತಚಲತ್ರಯಾಗದೀಜಗಮಾಜನನಯ
ನವೆನಿಸಿನೆಗಳ್ದೆವಿನಯಾ
- 5 ದಿತ್ಯಂ ಸಮಸ್ತಭುವನಸ್ತುತ್ಯಂ ಆತಂಗತಿಮಹಿಮಂ ಹಿಮಸೇತು ಸಮಾ
- 6 ಶ್ವಾತಕೀರ್ತಿಸನ್ನೂತ್ತಿಮಾನೋಜಾತಂ ಮದ್ವಿ ತರವ್ರನೃಪಜಾತಂ ತನುಜಾತನಾಧನೇಜಿಯಂಗಪೃಪಂ || ಬಲ್ಲಿದರವ
ನೀಪತಿಸಂಪಾದಿತಧರ್ಮಾತ್ಮಕ
- 7 ಕಾಮಸಿಂಧೋಲವನೀವಲ್ಲಭರಾತನ ತನಯಬ್ಬಲಲ್ಲಳಂಬಿಟ್ಟದೇವನುದಯಾಬತ್ಯಂ | ಮೂವರಸ ಗಳೊಳಂತಾಂಭಾವಿಸೆ
ಮಧ್ಯಮನದಾಗಿಯಂ
- 8 ನೃಪಗುಣಸದ್ಭಾವದಿನುತ್ತಮನಾದಂ ಛಾವಿಭವದ್ಭೂತಜೆಪ್ಪು ಸಿಪ್ಪುನೃಪಳಮಲೆಯಂಸಾಧಿಸಿದಾಣ್ಣನೇತಳವನೂಕಾಂ
ಚೀಪುರಂಕೋಯತೂ
- 9 ಮ್ಹೂಲನಾಡಾತುಳುನಾಡುನೀಲಗಿರಿಯಾಕೋಳಾಲಮಾಕೂಂಗನಂಗಲಿಯುಚ್ಚಗಿವಿರಾಟರಾಜನೆಗರಂಪಲ್ಲೂರಿವ್ವೊಂದು
ವ್ಯಾರದೋರ್ವ್ಯಲದಿಂ
- 10 ಲೀಲೆಯಸಾಧ್ಯಮಾದುವೆಣೆಯಾವ್ವಿಪ್ಪುಕ್ಷಮಾಪಳನೋಳ . . . ಯನಲಾಳ್ದಂ . . . ಚರಣಮಣಿ . . .
. . . ದಾರಮೆನ
- 11 ಕಿನ್ನರೇಶ್ವರಶಿರಃಪೋತ್ತಂಗ ಫಣಿ ಗುಣಮುಣಿ
- 12 ಸಮ್ಯಕ್ತಜ್ಞಾಡಾಮಣಿಃ ಆ ವಿಷ್ಣು ವರ್ಧನಃಗಂ ಯಸಿಸಿದ ಲಕ್ಷ್ಮಾದೇವಿಗಮುಧ್ವ ವಿಸಿದಳೇ
ಭೂವಿಶ್ವತ ನಾರಸಿಂಹನಾಹವ
- 13 ಸಿಂಹಂ || ಪಡನಾತೇಂಬದುಕುಂಠಂಗವೃತಜಳಧಿತಾಂಗವ್ವಗಿಂಠಂವಾತಂನುಡಿವಾತಂಗೇನನೇಬ್ಬಿಪ್ರಳಯಸಮ
ಯದೊಳಮೇಜಿಯಂವಿಜಿಬಿಬರ್ಪುಕಪಲಂ
- 14 ನಂಕಾಳನನ್ನಂಮುಳಿದಕುಳಿಕನನ್ನಂಯುಗಾಂತಾಗ್ನಿಯಂನುಸಿಡಿಲಂನುಸಿಂಗದಂನ್ನಂಪುರಂನುಗುಂಠಂನುಸೀಸಾರ
ಸಿಂಹಂ | ರಿಪುಸರ್ಪದ್ವರ್ಪದವಾಸಳಬಹಳಿ
- 15 ಬಾಹಳಕಾಳಾಂಬುವಾಹರಿಪುಭೂಪಾಳಪ್ರಬೀಪಪ್ರಕರಪಟತರಸ್ಸಂಝುಂಝುನಸಿಂಹಂ ರಿಪುನಾಗನೀಕತಾಕ್ಷ್ಯಂ
ರಿಪುನೃಪನಳಿಸಿ
- 16 ಪಂಪವೇತಂಡರೂಪಂರಿಪುಭೂಭೃದ್ಭೂರಿವಜ್ರಂರಿಪುನೃಪಮದಮಾತಂಗಸಿಂಹಂ ನೃಸಿಂಹಂ ಪೊಗಳ್ಳ
ತೀಬ್ರಪ್ರತಾಪ . . . ಗಿದುಪೊಗಳ್ಳದಮಾ
- 17 ಜೊಡಂ ಶತ್ರುಗಾತ್ರಪ್ರಗದ್ರಕ್ತಪ್ರವಾಹಪ್ರಲಳಗುರಂಧ್ರಾನಮುಂಶತ್ರುಭೂಭೃದ್ಭೂರಿಸಂರೋಮದಾಪ್ರಚ್ಛಂಚಿಟ
ಚಿಟಧ್ವಾನಮುಂ ನಿರ್ದಿಕ್
- 18 ಲ್ಪಂಪೊಗಳ್ಳುತಿ ಕುಂಠಂನೃಸಿಂಹಪ್ರಬಳಭುಜಬಳಾಟೋಪಮಂಧಾತ್ರಿಗೆಲ್ಲಂ || ಆವಿಭಾವಿನಪಟ್ಟಮಹಾದೇವಿಗೇಸದ್ಗುಣ
ಚರಿತ್ರದಿಂದಂಸೀತಾದೇವಿಗೆ ಮಿ
- 19 ಗಿಲಾದೇಚಲದೇವಿಗಿಬಲ್ಲಳದೇವನಃದಯಂಗೆಯ್ದಂ | ಕಲಿಕಾಲಕ್ಷತ್ರಪುತ್ರಪ್ರಬಳತರದುರಾಚಾರಸಂರೋಪದಿಂದಂ
ಪೊಲೆಪೊದ್ದಲೆಪೇಸಿಬೇಸತ್ತಳವ
- 20 ಳಿದಮಹಾಕಾಂತೆಯಂರಕ್ಷಿಸಲ್ಪಾ ಜಲಜಾಕ್ಷಂತಾನೆಬಂದಿತವತರಿಸಿದವೊಲೆವೀರಬಲ್ಲಳದೇವಂ | ಕುಲಜಾತ್ಯಾಚಾರ
ಸಾರಂ ನೃಪವರನುದಯಂಗೆಯ್ದಂ
- 21 ನಾಶ್ಚ ಯಶಾಯಾಂ || ವಿನಯಶ್ರೀನಿಧಿಯಂವಿವೇಕನಿಧಿಯಂಬ್ರಹ್ಮಣ್ಯನಂಪೂರ್ಣ ಪ್ರಣ್ಯನನುದ್ವಿಮಯಲೋರ್ಧಿಯಂಚಿತ
ಜಗತ್ಪ್ರಕೃತ್ಯುಕ್ತಿಯಂಸರ್ವಪಜ್ಜ
- 22 ನಸಂಸ್ತುತ್ಯನನುಧ್ವದ್ವಿತರಣಿಶ್ರೀವಿಕ್ರಮಾದಿತ್ಯನಂಮನುಜೇಶಮ್ಹೂಲೆರಾಜರಾಜನದೇಂಬಲ್ಲಳನಂಪೋಲ್ವರೇ ?
ಉರಿಗಣ್ಣೆಂಬೆಂದಚಂಡಾತ್ರಿಪುರ

- 51 ಗ್ಗಕರಾಳವಿ . . . ಲತಮೋಹಿಮಾದ್ರಿಕೂಟಂಗಳೋಳಧರಣೀಂದ್ರೋದ್ಭವಕಿರಿಟಕೂಟತಳದೋಳವಾಗ್ಗೇವಿ .
 . . ಯಂದ ರಿವಳಶ್ರೀವಃನಿವಜ್ರ
- 52 ನಂದಿಯಗಭೀರೋದಾರ ಬಳಸಿತ ಜಂ
- 53 ಗಳಕೋಡಿನೋಳಪೊದೊಡ್ಡಸೆದುಮಂದರಮನೆಯ್ದ ಯಶೋಲತಯಮುನಿ
 ವಜ್ರನಂದಿಯ
- 54 ಈಂಗಲನುರವಳಿ ವಜ್ರನಂದಿಬ್ರತಿಯಾ | ತತ್ಸ
- 55 ಮಯದೋಳಕುಮಾರನಂದುಸಮಸ್ತ ಪ್ರಭುಗಾವುಂಡುಗಳಿನಾಡಕಾಯು ಪ್ರತಾಪಚಕ್ರವರ್ತಿ ವಿವೀರಬಲ್ಲಾಳ
- 56 ದೇವನಂ ಕಾಣಲ್ವೇಡಿಬಂದಿದ್ದಲ್ಲಿ ಅಭಿನವ ಶ್ರೀ ಶಾಸ್ತ್ರನಾಥದೇವ ಮುಮಪ್ಪ ವಿಧಾರ್ಜನೆಯುನುಪೂಜೆ
 ಯುಃಸುಂ ಬುಷಿಯರಾಹಾರದಾನಮುಮಂ
- 57 ಕಂಡುಪರಿದುಂಸಂತಸಂಮಾಡಿದೇವರ ಶ್ರೀಕಾರ್ಯಕ್ಕೆ ನಾಡಗೌಂಡುಗಳ ತಮ್ಮೊಳಗೆಮುಕ್ಯವಾಗಿ
 ಪ್ರತಾಪಚಕ್ರ
- 58 ವರ್ತಿವೀರಬಲ್ಲಾಳದೇವಂಖಂದು ಶಾಸ್ತ್ರದೇವರಪ್ಪವಿಧಾರ್ಜನಗಂಖಂಡಸ್ಸುಟಕಜೀರ್ಣೋದ್ಧಾ
 ರಕ್ಕಂ ಬುಷಿಯರಾಹಾರದಾನಕ್ಕವಾಗಿ
- 59 ಶಕವರ್ಷಂ ೧೧೧೩ನೆಯ'ವಿರೋಧಿಕ್ಯತ್ಸಂವತ್ಸರದುತ್ತುರಾಯಣಸಂಕವಾಣದಂದು ವಜ್ರನಂದಿಸೈದ್ಧಾಂತದೇವ
 ರಿಗೆ ಧಾರಾಪೂರ್ವಕಂ ನಾಡಮೈಸನಾಡ
- 60 ಗುಮ್ಮನವೃತ್ತಿಯೊಳು ಮುಚ್ಚಂಡಿಯಂ ಕಡಲಹಳ್ಳಿಯಂ ಕಡಲಹಳ್ಳಿಯ ಈಶಾನ್ಯದ
 ತೋಟಿನಾ
- 61 ಡಸನ್ನಾಡಾಗಣ್ಣಿ ನಾಡ ನಡುಯೆಲುನಲದಸೀಮೆಯನಟ್ಟಕ್ಕಲ್ಲುತಿಗುರವಿನಗುಂಡಿಯ ಮರನಿ
 ತಾಳೆಯನೊ
- 62 ರಡಿ ಮೊರಡಿಜೀವಕರವಳ್ಳದತಡಿಕಡಲೆಯಹಳ್ಳಿಯ ಆಗ್ನೇಯದಲೂರಿದವಾಳೆಯಲವಿಸಳ್ಳಿಯ
 ಗುಮ್ಮನವೃತ್ತಿಯನಾ
- 63 ಗವ ಯಮೋಪಜಿಜಂಚಕಿವಳ್ಳಂಮತ್ತವೀಕಡಲೆಯಹಳ್ಳಿಯನೈರಿತ್ಯದಬೆಳ್ಳರೆಯಕಣಿ
- 64 ಯಕಲು ಬಿಡೆಸು ಕೊಳವೂಬ್ಬಳ್ಳಂಮತ್ತಿಯಮರನ ಗಲ್ಲುತಟ್ಟುರುತ್ತವೀಕಲ್ಲೆಯಕಳ್ಳಿಯ
 ವಾಯವ್ಯ
- 65 ದತೋಟಿನಾಡಹಳ್ಳಿಯಬೀಡಿನತ್ತಿಸನ್ನಿಯೊಳು ಕರ್ಗಲ್ಲಮೋಪಜಿಜಂಚಕಿವಳ್ಳಂ ತೊ ತಟ್ಟುನಟವುಳ್ಳ ಅ
- 66 ಳ್ಲಿಂಮತ್ತ ವೀಕಡಲೆಯಹಳ್ಳಿಯ ಈಶಾನ್ಯ ಗುಮ್ಮನವೃತ್ತಿಯತ್ತಿಸನ್ನಿಯನಡುಗಣಿಯಕೂಡತ್ತುಇಸ್ತದು
 ಸೀಮಾಕ್ರಮ | ಮಂಗಳಮಹಾ | ಶ್ರೀ
- 67 ಭೂಮಿದಾನಾತ್ಪರಂದಾನಂ ಸ್ವದತ್ತಾಂಪರದತ್ತಾಂವಾಯೋ
- 68 ಹರೇತವಸುಂಧರಾಂ | ಪಷ್ಕಿರ್ವರ್ಷಸಹಸ್ರಾಣಿವಿಷ್ಣುಯಾಂಜಾಯತೇಕ್ರಿಮಿಃ

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ಅದೇ ಹಾಸನದ ಹೋಬಳಿ ಕಂದಳಿ ಗ್ರಾಮಕ್ಕೆ ದಕ್ಷಿಣ ತೊಟ್ಟಮನೆ ತಿಮ್ಮೇಗೌಡನ ಗದ್ದೆ
 ಬದುವಿನಲ್ಲಿ ನಟ್ಟ ಕಲ್ಲು.

ಪ್ರಮಾಣ 2'-0" x 1'-3"

1 ಶ್ರೀವಾರುವದ	3 ಣಿಯರಿಗೆ ಬ	5 ಕೊಟ್ಟಕೂಡಗಿ
2 ದೋಗೇಸಹ	4 ಲಾಳರಾಯ	

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ಅದೇ ಗ್ರಾಮಕ್ಕೆ ಪೂರ್ವ ಮುದ್ದೇಗೌಡನ ಕೊಡಗೆ ಹೊಲದಲ್ಲಿ ನಟ್ಟಕಲ್ಲು

ಪ್ರಮಾಣ—3'-0" x 1'-6"

1 ಶ್ರೀವಾರುವದ	3 ರಿಗೆಬಲಾಳರಾ	5 ಡಗಿ
2 ಬೋಗೇಸಹಣಿಯ	4 ಯ ಕೊಟ್ಟಕೂ	

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ಅದೇ ಗ್ರಾಮಕ್ಕೆ ಪೂರ್ವ ಹನುಮಂತರಾಯನ ಹೊಲದಲ್ಲಿ ನಟ್ಟ ಕಲ್ಲು.

ಪ್ರಮಾಣ—3'-0" x 1' .6"

1 ಶ್ರೀವಾರುವದ	3 ಯರಿಗೆಬಲಾಳ	5 ಕೂಡಗಿ
2 ಬೋಗೇಸಹಣಿ	4 ರಾಯಕೊಟ್ಟ	

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ಮುದ್ದದ ಹೋಬಳಿ ಕೋರಮಂಗಲಕ್ಕೆ ಪೂರ್ವ ಕರಡೇಗೌಡನ ಗದ್ದೆಯ ತಲಕಟ್ಟಿನಲ್ಲಿ ನಿಲ್ಲಿಸಿರುವ ಕಲ್ಲು.

ಪ್ರಮಾಣ—3'-2" x 1'-10"

1 ಸ್ವದತ್ತಾಂಪರದತ್ತಾ ವಾ	4 ಣಿ ಸ್ವಾಯಾಂಜಾಯತೇಕ್ರಿ	7 ಚ್ಯುತವಿಷಮೇಕಾಕಿ
2 ಯೋಹರೇತವನುನ್ದ	5 ಮಿಃ ನ ವಿಷಂ ವಿಷವಿ	8 ನಂಹನ್ನಿ ದೇವಸ್ವಂಪುತ್ರ
3 ರಾಂ ಪಷ್ಕಿರ್ವರ್ಷಸಹಸ್ರಾ	6 ತ್ಯಾಹ.ಬ್ರಹ್ಮಸ್ವಂವಿಷಮು	9 ಪಾತ್ರಕಂ

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ಅದೇ ಹೋಬಳಿ ಮೊಯಿಸಮುದ್ರಕ್ಕೆ ಪೂರ್ವ ಸರ್ಕಾರಿ ಗೋಮೊಳದಲ್ಲಿ ಬಿದ್ದಿರುವ ಕಲ್ಲು.

ಪ್ರಮಾಣ—3'—3" × 1'—6"

1 ಯಿವಸಂವತ್ಸರದ	3 ದರಯ್ಯನಮಗ	5 ಕಾಮರೂರಕೆಜೆಯ	7 ಮಿಯಸಾ
2 ಕಾತ್ರಿಕಬಿಗಲೂಕ	4 ಮಸಣಯಗೆ	6 ಬಂಡಿಗೆ ಬಿಟ್ಟಭೂ	8 ಸನ

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ಅದೇ ಹೋಬಳಿ ಹೆರಗು ಗ್ರಾಮದ ಕೆರೆಯ ಪಶ್ಚಿಮ (ಬಳಗೇರೆಹಳ್ಳಿ) ತೊಲಿನ ಕಲ್ಲುಕಂಬದ ಹೊರಗಡೆ ಬರೆದಿರುವದು.

ಪ್ರಮಾಣ—6'—0" × 1'—6"

ಕ್ರಿಮದಾತ್ರೇಯ	2 ಗೋತ್ರದಹರಗಿನೂರೂ	3 ಜೆಯ ಹಿಟ್ಟಮಯನಿಕ್ಕಿ	4 ದತೂಂಬು ದೇಗುಲ
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ಅದೆ ಕಂಬದ ಬಳಭಾಗದಲ್ಲಿ.

1 ನಾರಣ	2 ಮಲ್ಲಿ	3 ಯಣ	4 ಹಿಟ್ಟಮಯ್ಯ
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ಅದೇ ಗ್ರಾಮದೊಳಗೆ ಈಶ್ವರ ದೇವಾಲಯದ ಬಳಿ ಬಿದ್ದಿರುವ ಕಲ್ಲು.

(ಹಾಸನದ ತಾಲ್ಲೂಕು ಖುಟ್ಟೆ ನಂ. 60. ತಿದ್ದುಪಾಡಾದುದು)

- 1 ನಮಸ್ತುಂಗಕಿರಕ್ಕುಂ ಬಿಜಂದ್ರಚಾಮರಚಾರವೇ | ತ್ರೈಲೋಕ್ಯನಗರಾರಂಭಮೂಲ
- 2 ಸ್ತಂಭಾಯಶಂಭವೇ ||
- 3 ಶ್ರೀ ಶಿವಮಸ್ತು ಸರ್ವಜಗತೋ ಪರಹಿತನಿರತಾಭವಂತುಭೂತಗಣಾ | ದೋಷಾಃ
- 4 ಪ್ರಯಾಂತುನಾಶಂಸರ್ವತ್ರಜನಸ್ಸುಖೀಭವತುಲೋಕಃ || ಸ್ವಸ್ತಿ ಸಮಧಿಗ
- 5 ತಪಂಚಮಹಾಶಬ್ದ ಮಹಾಮಂಡಲೇಶ್ವರಂದ್ವಾರಾನತೀಪುರವರಾಧೀಶ್ವರಂಯಾ
- 6 ದವಕುಳಾಂಬರದ್ಯುಮಣಿಫುಲಪರೋಳುಗಂಜಕೊಂಗುನಂಗಳಿಗಂಗವಾಡಿ
- 7 ನೋಣಂಬವಾಡಿಬನವಹಾನುಂಗಲುಹಲಸಿಗೆಗೋಡಭುಜಬಳವೀರ
- 8 ಜಗದೇಕಮಲ್ಲಪ್ರತಾಪಹೊಯ್ಯಳಶ್ರೀನಾರಸಿಂಹದೇವರಾತ್ರೀಮ
- 9 ದ್ರಾಜಧಾನಿದೋರಸಮುದ್ರದನೇವೀಡಿನೋಳುದುಷ್ಪನ್ನಿಗ್ರಹಕಿಷ್ಕಪ್ರ
- 10 ತಿಪಾಳನಮಾಡಿಸುಖಸಂಕಥಾವಿನೋದದಿಂಪುರ್ವೀರಾಜ್ಯಂಗೈಯ್ಯುತ್ತ ಮಿರೆ
- 11 ಸಕವಪ್ಪ ಸಾಸಿರದೆಣ್ಣುತ್ತ ನೆಯಬಹುಧಾನ್ಯಸಂವತ್ಸರದಪಾಪ್ಯ
- 12 ಕುದ್ಧತ್ರಯೋದಸಿಸೋಮವಾರದುತ್ತ ರಾಯಣಸಂಕ್ರಾಂತಿಯಂ
- 13 ದುಪ್ರತಾಪಹೊಯ್ಯಳಶ್ರೀನಾರಸಿಂಹದೇವರದತ್ತಿಯಾಗಿತೆರ
- 14 ಗೋಡೆಯಸೋವನಾಧಿಮ

(ಮುಂದೆ ಕಲ್ಲು ಬಡೆದುಹೋಗಿದೆ)

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ಇದೇ ಶಾಸನದಕಲ್ಲಿನ ಪಕ್ಕದಲ್ಲಿ ಬರೆದಿರುವದು (ಹೊಸಶಾಸನ).

1 ಸ್ವಸ್ತಿ ಸಮಧಿಗತ	9 ಬ್ರಹ್ಮವಾರದನ್ನ ಕ್ರೀಮತು
2 ಪಂಚಮಹಾಸ [ಬ್ಧ]	10 . . . ಬಾಳದಕ್ಕೇಸ್ವರದೇ
3 ಮಹಾಮಣ್ಣಿ [ಳೇ]	11 ವರನನ್ನಾದೀವಿಗೆಬಿಟ್ಟ
4 ಸ್ವರಂ ವೀರಬ [ಲ್ಲಾ]	12 ಎತ್ತುಗಾಣವೊನ್ನ ಇನ್ನೀ
5 ಇದೇವರಾಜ್ಯ [ಮಾ]	13 ಧರ್ಮಮಾವಂಪ್ರತಿ
6 ಚಂದ್ರಾಕ್ಷರ	14 ಪಾಳಿಸದಕಿಡಿಸಿದವಂಗಪಂ
7 ಹರಗಿನಸುಂಕದಹೆಗ್ಗ [ಡೆ]	15 ಚಮಹಾಪಾತಕಮಕ್ಕುಂ
8 ಬಾಚೆರಸಂಸ್ರವಣಸುದ್ಧದನಮಿ	

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ಅದೇ ಹೆರಗುಗ್ರಾಮಕ್ಕೆ ವಾಯವ್ಯ ಮಾರನತಿವ್ವಿನ ಹೊಲದಲ್ಲಿ ನಟ್ಟ ಕಲ್ಲು.

ಪ್ರಮಾಣ—4'—4" × 1'—6"

- 1 ಶ್ರೀ ಒಂ ನಮಸ್ತಿವಾಯ | ಚಾರವೇ
- 2 ತ್ರೈಲೋಕ್ಯನಗರಾರಂಭಮೂಲಸ್ತಂಭಾಯಶಂಭವೇ | ಸ್ವಸ್ತಿ ಶ್ರೀ

- 3 ಮತ್ ಪ್ರತಾಪಚಕ್ರವರ್ತಿ ಹೊಯ್ಸಳವೀರ
 4 ಯ್ಸಳಚ ಯುಡುಗೆ
 5 ನೆಂಬಭೂಭುಜಂ | ಯ
 6 ಯಾಯ್ಯನಂದನಂ | ನ
 7 ಪ್ವೆಷಿಯಂಗಳಭೂಭುಜಂ || ಸಮರ ಗು ಯಂ ನ
 8 ಸುರಸತುಳವಿಜಯಂವಿ ರಾತಿಯಂ ನರಸಿಂಹನು
 9 ತನಾಗಿದ್ದಂ ವಿಷ್ಣು ತನಯ
 10 ಕೊಂಡರ ತ್ರಿಭುವನಮಲ್ಲ ಲ ದ ಕ
 11 ರಾಗಿದ್ದರ್ ನಾರ
 12 ಸಿಂಹನಾಹವಸಿಂಹಂ | ತಳಕಾಡುಗಂಗಳವಾ
 13 ಡಿನೋಣಂಬವಾಡಿಹಾಸುಗಲ್ಲುಗೊಂಡಭುಜಬಳವೀರ
 14 ಗಂಗನಸಹಾಯಕೂರನನಿವಾರಿಸಿದ್ದಿ ಗಿರಿದುರ್ಗಮ್ಲಚಲದಂಕರಾಮು
 15 ಪ್ರತಾಪಹೊಯ್ಸಳವೀರಬಲ್ಲಾಳದೇವರುಶ್ರೀಮದ್ರಾಜಧಾ
 16 ನಿರೋರಸಮುದ್ರಮೊಳುಸುಖಸಂಕಥಾವಿನೋದದಿಂರಾಜ್ಯಂ
 17 ಗೆಯ್ಯುತ್ತಮಿರತತ್ಪಾದಪದ್ಮೋಪಜೀವಿ
 18 ತವಾಮರಸಂಗಮಧಾತ್ರಿ
 19 ಲದೇವಿಗಮಾತ್ಮಜರಸ ಜಗಳು
 20 ಗೇದೇವರಾಜ ಲ ಸುವಾ
 21 ತನಯ ಹರಗಿ ವ್ಯವಾರನುವಿನಿಪ
 22 ರು ಭೋಧಿ ಧರಯೋಳಿ
 23 ಕ್ರಿತ್ಪುಣ್ಯಮಾಚಿಸೆಟ್ಟ ಧರ್ಮದಿಂ
 24 ಕ್ಷಿತಿಬಿನಯನು
 25 ಸತಂಕುಲದೀಪಕಮಾಚಿಸೆಟ್ಟಯುಂಸ್ವಸ್ಥಸಕವ್ರಪ ೧೦೦೫
 26 ಕೋಭಕ್ರಿತ್ನಂವತ್ಸರದಾಪಾಠಶುದ್ಧ ಪಾಡಿನಿಸೋ
 27 ಮವಾರದಂದು ಹರಗುರು
 28 ಣಾಹಗ್ಗಡೆಯುಂ ಮಾಚಿಸೆಟ್ಟಯುಮಯ್ಯನಾಡಗವುಡುಗಳು
 29 ಪ್ರಜೆಗಳುಂದಿದ್ದು ಸೋಮೇಶ್ವರಸ್ವಾಮಿದೇವಾಲ್ಯದಹಡು
 30 ವಣಮೆಯ್ಯಗದ್ದೆ ಸಲಗೆಹತ್ತು ಬಿದ್ದೆಲೆಮತ್ತ ರೊಂದು|| ಇನ್ನಿನಿತು
 31 ವಂವಾರೆಯಭಟ್ಟ ಮಾದಯಗೆಕಾಲುಕಚ್ಚಿ ಧಾರಾಪೂರ್ವಕಂನಾ
 32 ಡಿಬಿಟ್ಟರು|| ಯಿದನಾರಾದರೂವಾದಲ್ಲಿ ಪ್ರತಿಪಾಳಿಸಿದವನು
 33 ಸಾಯಿರಕವಿಲೆಯುಂಗಂಗೆಯತಡಯಲಿಕೋಡುಕೋ
 34 ಳಗವಂಹೊನ್ನಂಜಿಳ್ಳಯಿಂಕಟ್ಟಿಸಿಚತುರ್ವೇದದಾಪಾರಗಬ್ರಾ
 35 ಹ್ಮಣ್ಣಿಗ್ಗೊಟ್ಟುಫಲಮೆಯ್ದು ವರು ಕಿಟಿಸಿದವರು ಸಹ
 36 ಸ್ರಕವಿಲೆಯಂಬ್ರಹ್ಮಣರುಮಂಗಂಗೆಯ ತಡಿಯ
 37 ಲಿವಧಿಯಿಸಿದಗತಿಯನೆಯ್ದು ವರು|| ಒಂನಮಕ್ಕಿ ವಾಯ
 38 ಸ್ವದತ್ತಂಪರದತ್ತಂವಾಯೋಹರೇತಿವಸಂಧರಾ
 39 ಹಸ್ರಾಣಿಮಿಷ್ವಯಾಇತ್ಯಯತೇಶ್ರಿಮಿ|| ಇಧರ್ಮವ
 40 ಂ ಚಾಮಯಾಣ ಮಾಚಿಸೆಟ್ಟ|| ಇಧರ್ಮವಹರ್ಯಪಗವುಂಡ
 41 ಸೆಟ್ಟಗೇದೇವರಹಿಂದಣಗದ್ದೆ ಹತ್ತು ಕೊಳ್ಳಗಸಲ್ವದು

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ಅದೇ ದುದ್ದದ ಹೋಬಳಿ ವೆಳಗೆರೆಹಳ್ಳಿಯಲ್ಲಿ ಹೆರಿಗಿನಮ್ಮನಗುಡಿಯೊಳಗೆ ಕಲ್ಲುಕಂಬದಲ್ಲಿ ಬರೆಬರುವುದು.

1 ಶ್ರಿಮಹಾ	3 ಬಿಟ್ಟುಕೆ	5 ಡಿಯಬೆ
2 ದೇವಗ್ಗಿ	4 ಟಿಯಕೋ	6 ದ್ವಲಿಮೂ

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ಅದೇ ಹೋಬಳಿ ಕಣಜನಹಳ್ಳಿಗೆ ವಾಯಸ್ಸು ಹಾಳುಬಿದ್ದಿರುವ ಕಲ್ಲೇಶ್ವರಗುಡಿಯ ಬಳಿ ಬಿದ್ದಿರುವ ಕಲ್ಲು.

ಪ್ರಮಾಣ—4'—0" × 2'—6"

1 ಶ್ರಿ ಒನಮಕ್ಕಿವಾಯ||ನಮಸ್ತುಂಗಕಿರಚುಂಬಿ ಚಂ

2 ದ್ರುಹಮರಚಾರವೇ|ತ್ರೈಲೋಕ್ಯನಗರಾರಂ

- 3 ಮತಪ್ರತಾಪಚಕ್ರವರ್ತಿಹೊಯ್ಸಳವೀರ
 4 ಯ್ಸಳಚ ಯುಡುಗೆ
 5 ನೆಂಬಭೂಭುಜಂ| ಯ
 6 ಯಾಯ್ಕನಂದನಂ| ನ
 7 ಪ್ವೆಱಿಯಂಗಳೂಭುಜಂ|| ಸಮರ ಗು ಯಂ ನ
 8 ಸುರನತುಳವಿಜಯಂವಿ ರಾತಿಯಂ ನರಸಿಂಹಸು
 9 ತನಾಗಿದ್ದರ್ವಿಪ್ಪುತನಯ
 10 ಕೊಂಡರ ತ್ರಿಭುವನಮಲ್ಲ . ಲ . ದ . ಕ
 11 ರಾಗಿದ್ದರ್ ನಾರ
 12 ಸಿಂಹನಾಹವಸಿಂಹಂ| ತಳಕಾಡುಗಂಗಳವಾ
 13 ಡಿನೊಣಂಬವಾಡಿಹಾಸುಗಲ್ಲುಗೊಂಡಭುಜಬಳವೀರ
 14 ಗಂಗಳನಹಾಯಕೂರಸನಿವಾಸದಿಗಿರಿದುಗ್ಗಮ್ಪುಚಲದಂಕರಾಮ
 15 ಪ್ರತಾಪಹೊಯ್ಸಳವೀರಬಲ್ಲಾಳದೇವರುಶ್ರೀಮದ್ರಾಜಧಾ
 16 ನಿದೋರಸಮುದ್ರದೊಳುಸುಖಸಂಕಥಾವಿನೋದದಿಂರಾಜ್ಯಂ
 17 ಗೆಯ್ಯುತ್ತಮಿರತತ್ಪಾದಪದ್ಮೋಪಪೇವಿ
 18 ತವಾಮರಸಂಗಮಧಾತ್ರಿ
 19 ಲದೇವಿಗಮಾತ್ಮಜರಸ್ತ್ರ ಜಗಳು
 20 ಗೇದೇವರಾಜ ಲ ಸುವಾ
 21 ತನಯ . ಹರಗಿ ಮೈಮಾರನುವೆನಿಸ
 22 ರು ಭೋಧಿ ಧರಯೋಳಿ|
 23 ಕ್ರಿಶ್ಣಪುಣ್ಯಮಾಚಿಸೆಟ್ಟ ಧಮ್ಮದಿಂ
 24 ಕ್ಷಿತಿಬಿನಯಸು
 25 ಸತಂಕುಲದೀಪಕಮಾಚಿಸೆಟ್ಟಯುಂಸ್ವಸ್ಥಿಸಕವ್ರಾಪ ೧೦೦೫
 26 ಕೋಭಕ್ರಿತ್ಸಂವತ್ಸರದಾಪಾಡಶುದ್ಧ ಪಾಡಿಮಿಸೋ
 27 ಮವಾರದಂದು ಹರಗುರು
 28 ಣಾಕೆಗ್ಗಡೆಯುಂ ಮಾಚಿಸೆಟ್ಟಯುಮಯ್ಯನಾಡಗವುಡುಗಳು
 29 ಪ್ರಜೆಗಳಂದಿದ್ದ ಸೋಮೇಶ್ವರಸ್ವಾಮಿದೇವಾಲ್ಯದಹಡು
 30 ವಣಮಯ್ಯಗದ್ದೆ ಸಲಗೆಹತ್ತುಬಿದ್ದಲೆಮತ್ತರೊಂದು||ಇನ್ನಿಂತು
 31 ವಂವಾರಯಭಟ್ಟ . ಮಾದೆಯಗೆಕಾಲಕಚ್ಚೆ ಧಾರಾಪೂರ್ವಕಂಮಾ
 32 ಡಿಬಿಟ್ಟರು||ಯಿದನಾರಾದರೂವಾದಲ್ಲಿಪ್ರತಿಪಾಳಿಸಿದವನು
 33 ಸಾಯಿರಕವಿಲೆಯುಂಗಂಗೆಯತಡಯಲಿಕೋಡುಕೊ
 34 ಳಗವಂಹೊನ್ನಂಜಿಳ್ಳಿಯಿಂಕಟ್ಟಿಸಿಚತುರ್ವೇದದಾಪಾರಗಬ್ರಾ
 35 ಹ್ಯಣಾಗ್ಗೆ ಕೊಟ್ಟಫಲಮೆಯ್ದವರು ಕಿಡಿಸಿದವರು ಸಹ
 36 ಸ್ರಕವಿಲೆಯಂಬ್ರಹ್ಮಣರುಂಗಳಂಗಯ ತಡಿಯ
 37 ಲಿವಧಿಯಿಸಿದಗತಿಯನೆಯ್ದವರು||ಒನಮಕ್ಕಿವಾಯ
 38 ಸ್ವದತ್ತಂಪರದತ್ತಂವಾಯೋಹರೇತಿವಸುಂಧರಾ
 39 ಹಸ್ರಾಣಿವಿಷ್ಣುಯೋತ್ಪಿಯತೇಕ್ರಿಮಿ||ಇಧಮ್ಮವ
 40 ಂ ಚಾಮಯಣ . ಮಾಚಿಸೆಟ್ಟ|| ಇಧರ್ಮವಹರ್ಯಪಗವುಂಡ
 41 ಸೆಟ್ಟಗದೇವರಹಿಂದಣಗದ್ದಹತ್ತು ಕೊ[ಳ]ಗಸಲ್ವದು

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ಅದೇ ದುದ್ದದ ಹೋಬಳಿ ವಳಗೆರೆಹಳ್ಳಿಯಲ್ಲಿ ಹೆರಗಿನಮ್ಮನಗುಡಿಯೊಳಗೆ ಕಲ್ಲುಕಂಬದಲ್ಲಿ ಬರೆಬರುವುದು.

1 ಕ್ರಿಮಹಾ	3 ಬಿಟ್ಟಕೆ	5 ಓಯಬೆ
2 ದೇವರ್ಗ್ಗ	4 ಐಯಕೋ	6 ದ್ದಲೆಮೂ

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ಅದೇ ಹೋಬಳಿ ಕಣಜನಹಳ್ಳಿಗೆ ವಾಯಸ್ಯ ಹಾಳುಬಿದ್ದಿರುವ ಕಲ್ಲೇತ್ವರಗುಡಿಯ ಬಳಿ ಬಿದ್ದಿರುವ ಕಲ್ಲು.

ಪ್ರಮಾಣ—4'—0" × 2'—6"

1 ಕ್ರಿ ಒನಮಕ್ಕಿವಾಯ||ನಮಸ್ತುಂಗಶಿರಚುಂಬಿ ಚಂ

2 ದ್ರಚಮರಚಾರವೇ|ತ್ರೈಲೋಕ್ಯನಗರಾರಂ

- 3 ಭಮೂಲಸ್ತಂಭಾಯಸಂಭವೇ
- 4 ಸ್ವಸ್ತಿ ಸಮಸ್ತ ಪ್ರಶಸ್ತಿ ಸಹಿತಶ್ರೀಮತುಹೋಸಳಬೇ
- 5 ವದ್ಧೋರಸಮುದ್ರದನೆಲಿವೀತಿನಸುಖಸಂಖಫಾವಿನೋ
- 6 ದದಿಂ ರಾಜ್ಯಂಗೈಯ್ಯುತ್ತಮಿದ್ಧುಹರಗಿನ ಬೂಚಿಮೆ
- 7 ಯಮಾರಗವಡ ಸಮಸ್ತ ಪ್ರಜೆಗವುಡುಗಳು ಶ್ರೀ
- 8 ಮುಖವೆಂಬ ಸಂಭರದಂದುನೋನುವಾರಮಕರಸಂಕ್ರಮಣ
- 9 ಬಿತಿಪಾತದಂದು ನಾಗಗೌಡಚಿಕ್ಕಣ್ಣ ನಮಾದೆಗೌಡ
- 10 ಕಾಳಿಸೆಟ್ಟು ಈನ್ತಿ ನಿಬರಪುತ್ರಗವುಡಯ ಸಮಸ್ತ
- 11 ಪ್ರಜೆಗಳುಮಿದ್ಧು ವಾಮದೇವರನೋಮೆಯನಕಾಲಂಕಚ್ಚಿ ಧಾರಾ
- 12 ಪೂರ್ವಕಂಮಾಡಿಬಿಟ್ಟ ಗದ್ದೆ ದೇವರಸಾರಭೂಮಿಕೆಯ
- 13 ಕೋಡಗೆಹಳ್ಳದಲಿಸಾಹಣಿ . ಯಹಳಲಿಂಕೆಯಿಗೋ
- 14 ಳೆಯಹಳಲಿಂಕೆಯಿ ಈನಿಸುನಾಗಣನದೇವಾಲ್ಯಕ್ಕೆ ಬಿಟ್ಟ
- 15 ಧಮ್ಪು||ಮರಗೌಡನಮಗಮಚಯಸ್ವದತ್ತಂಪರದತ್ತಂವಾ
- 16 ಯೋಹರೇ: ವಸುಂಧರಾಸಪ್ಪಿ ಸ್ವರಪಸಹಸ್ರಾಣಿವಿಷ್ಣುಯಾಂ
- 17 ಜಾಯತಕ್ರಿವಿ||ಪ್ರಿಯಾದಿಂದಿಡನೆಯ್ದಿ ಕಾವಪುರುಷಂಗಾ
- 18 ಯುಂಜಯಶ್ರಿಯುಮಕ್ಕೆ ಯಿದಂ[ಕಾಯದೆ]ಕಾಯ್ದ ಪಾಪಿಗಕುರುಕ್ಷೇತ್ರ
- 19 ದೊಳಕ್ಕೋಟಿಮುನೀಂದ್ರರಾ ಕವಿಲೆಯಂ ವೇದಾಧ್ಯರಂಕೊಂದದೊಂದಯಸಂ
- 20 ಸಾದ್ಧುಪ್ರದಂದುಸಾಜಿದಪುನೀಸ್ಯುಳಾಕ್ಷರಂಧಾತ್ರಿಯೊಳ

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ಅದೇ ದುದ್ದದ ಹೋಲಬಳಿ ಕೋಡಿಹಳ್ಳಿಯಲ್ಲಿ ಕೆರೆಯ ಕೆಳಗಿರುವ ಈಶ್ವರ ದೇವಸ್ಥಾನದ ಹತ್ತಿರ
ನಟ್ಟಿರುವ ವೀರಗಲ್ಲು.

ಪ್ರಮಾಣ—3' × 2'

(Iನೆಯ ಪಟ್ಟಿ)

- 1 ಸ್ವಸ್ತಿ ತ್ರಿಭುವನವಲ್ಲ ಮಲಪರೊ
- 2 ಳುಗಣ್ಣ ವಿಷ್ಣುವರ್ಧನಬಿಟ್ಟದೇವ

(IIನೆಯ ಪಟ್ಟಿ)

- 3 ಪೊಯ್ಯಳಂಗಂಗವಾಡಿತೊಂಭತ್ತಋಸಾಸಿ . ಮನಾಳುತ್ತ
- 4 ಮಿ ಋಗೋ
- 5 ಳಲುಬಂದುಕಾದಿಬಿಟ್ಟ ನೋಮಣ ಸಿವಲೋಕ

(ಬಲಗಡೆ ಅಕ್ಷಪಟ್ಟಿ)

- 6 ಪ್ರಪಿತನದಶ್ರೀ

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ಅದೇ ಹೋಲಬಳಿ ಕಿತ್ತನಕೆರೆ ಗ್ರಾಮದಲ್ಲಿ ಗಣೇಶನಗುಡಿಯ ಮುಂದೆ ನಟ್ಟಿರುವ ಕಲ್ಲು.

ಪ್ರಮಾಣ—2'—4" × 2'—3"

1 ಶ್ರೀಮತು

2 ಶ್ರೀರಾಮಪಸ

3 ವರ್ಣಸಂವತ್ಸರದಲು

4 ರಾಯಣನಯ್ಯ

5 ಕರುಕಿತ್ತನಕೆರೆಯ [ತೊಂಬ] ನಿಕ್ಕಿಸಿದ

6 ಕಳಚಿಆಗಮಾಡುವಹೋಲ

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ಅದೇ ಕಿತ್ತನಕೆರೆ ಗ್ರಾಮದ ಈಶ್ವರದೇವಸ್ಥಾನದ ಮೇಲುಚಾವಣಿಗೆ ಸೇರಿಸಿದ್ದ ವೀರಗಲ್ಲು.

ಪ್ರಮಾಣ—5'—6" × 2'—0"

- 1 ಸ್ವಸ್ತಿ ಸಮಸ್ತ ಭುವನಾಶ್ರಯಶ್ರೀಪ್ರಿಥ್ವಿವಲ್ಲಭಮಹಾರಾಜಾಧಿರಾಜಪರಮೇಸ್ವ
- 2 ರ ಪರಮಭಟ್ಟಾ ರಕಂದ್ವಾರಾವತೀಪುರವರಾಧೀಸ್ವರಯಾದವಕುಲಾಂಬರದ್ಭುಮ
- 3 ಣಿಸನ್ಯುಕ್ತ್ಯ ಚೂಡಾಮಣಿಮಲೆರಾಜರಾಜಮಲೆಪರೊಳುಗಂಡತಳಕಾಡುಂಗವಾಡಿನೊ
- 4 ಣಂಬವಾಡಿಬನವನಿಹಾನುಂಗಲ್ಲುಹುಲಿಗಣಿಹಲಸಿಗೇಳೊಲತಟ್ಟಿ ವಾಡಿತಣಿಕಾಡುನಾಡು
- 5 ಗೊಂಡ ಭುಜಬಳವೀರಗಂಗನೇಕಾಂಗನೇಕಾಂಗವೀರನನಿವಾರಸಿದ್ಧಿ ಗಿರಿದುರ್ಗಮಲ್ಲಚಲದಂಕರಾಮನನಹಾ
- 6 ಯರೂರನಿಕ್ಕಂಕಪ್ರತಾಪಚಕ್ರಪತ್ತಿ ಹೋಯ್ಯಳವೀರಬಲ್ಲಾಳದೇವರಸರುಕಲ್ಯಾಣವಯ್ಯಂತಮಾ
- 7 ಗಿಸಕಲಜನಕಲ್ಯಾಣಮಹೋತ್ಸವದಿನೇಕಚ್ಚ ತ್ರಾಘಯೆಯಿಸುಖಸಂಕಥಾವಿನೋದದಿಂದಿರಾಜ್ಯಂಗೈಯುತ್ತ
- 8 ಮಿರ||
- 9 ಸ್ವಸ್ತಿ ಶ್ರೀಮತುಸಕನರ್ಪಣಂನೆಯರಾಕ್ಷಸಸಂವತ್ಸರದಮಾಘಸುಂಭ್ರವಾ

- 10 ರದಂದುಚಟ್ಟುಗೌಂಡರಮಾಳಯ್ಯನಮಗಸೋಮೆಯನುಹಾರುವನಹಳ್ಳಿಯದಾರಿಯಲು
- 11 ಹೆಮ್ಮಕ್ಕಳಿಲುಹೆಲುಚ್ಚುಲೀಯದೆತಾನುಂತನಸಂಗಡದಬೆಚ್ಚು ಯಮಾವನುಂವೀರಗಾಳಿಗಂಕಾದಿಹೆ
- 12 ಮೈಕ್ಕಳಕಾದುಕಳಿಹೆಕಳ್ಳರಂಕೊಂದುತಾವುಸುರಲೋಕಪ್ರಾಪ್ತರಾಗಿದೇವಕನ್ನೆಯರುಯ್ದರು ಆ
- 13 ತನ್ನಿಲ್ಲದಹೆಚ್ಚಿಗತನಿಂಹಿರಿಯಣ್ಣ ಕಲೆಯನುಂ ಆತನತಂಮದೆನಚೆಯನುಂಅವರಕಿಣ್ಣಿ
- 14 ಯಯ್ಯಕ್ಕಟ್ಟದಹಳ್ಳಿಯಮಾದಿಗೌಡನುಂ ಇನ್ನೀಮೂವರುಂಆತನವೀರವಸ್ತುವಂ ನಿಲಿಸಿದ ಸಿಲಾಲೇಖೆ
- 15 ಚಟ್ಟುಗೌಡರಕೆಚ್ಚಿಯಳಿಗಳಿಗತಂಮಕೆಚ್ಚಿಯುಂಣ್ಣಿ ನಲ್ಲಿಬೆನಚೆಯನುಂಬಮ್ಮೆಯನುಸೋಮಬೇಯನಕಾಲಂಕ
- 16 ಚ್ಚಿವೀರಗಲ್ಲಿಂಗಿನಿವೇದ್ಯಕ್ಕಂಹೂಪತ್ರಗಂಧಾರಾಪೂರ್ವಕಮಾಡಿಬಿಟ್ಟಗದಕ್ಕೂಕಿಯಿಧಮ್ಮ
- 17 ಯಾಧಮ್ಮವಂಪೂಜಿಸದೆ
- 18 ಉದಾಸಿನಮಾಡಿಡದೆ ಕವಿಲೆ
- 19 ಯಂ ಬಾಹ್ಯಾಣರಕೊಂದಪಾಪ

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ಅದೇ ಕಿತ್ತನಕೆರೆ ಗ್ರಾಮದಲ್ಲಿ ಈಶ್ವರದೇವರ ಪಾಳಂದೇವಾಲಯದ ಮುಂದೆ ಹೂತಿದ್ದ ಕಲ್ಲು.

ಪ್ರಮಾಣ—4'—9" × 2'—3"

- 1 ಶ್ರೀ ನಮಃಸ್ತುಂಗ ಸಿರಸ್ತುಂಜಿಚಂದ್ರಚಾಮರಚಾರವೇ||ತ್ರಿಳೋಕ್ಯನಗರಾರಂ
 - 2 ಭಮೂಲಸ್ತಂಭಾಯ ಸಂಭವೇ||ಲಿಂಗಮನೆಜನನೀ ಜನಕಂ ಲಿಂಗಮನೆನ
 - 3 ಗಾಳ್ದ ನಾಪ್ತ ಬಾಂಧವಭ್ರಾತೃ||ಲಿಂಗಮನೆಸರ್ವಮನಿಸುವಸಂಗಂದೊರಕೊ
 - 4 ಳ್ಳ ಜಮ್ಮ ಜಮ್ಮಾಂತರದೊಳ್||ಒಂನಮಃಸಿವಾಯಃಗಣಪತ್ಯಾಯನಮಃ || ಶ್ರೀ ಶ್ರೀ
 - 5 ಶ್ರೀಗೌತ್ವತ್ತಿನಿಮಿತ್ತವಾದಯದುಂವಂಶಾಂಭೋಧಿಗಿಂದೂಬ್ಬವದ್ರಾಗಂಶ್ರೀಸಳನು
 - 6 ಬನಾಗಿಪುಲಿಯಂಪೊಯ್ದಾ ಸಳಂಪೊಯ್ಯಳ||ಯೋಗೀಂದ್ರೋಕ್ತಿಯಿನಾದನಾಪೆಸರೆ
 - 7 ತದ್ವಂಶದವರ್ಗಪ್ಪಿನಭೋಗ್ಯಶ್ವಯ್ಯಗುಣಾಸ್ವಿತಪ್ಪಲಬರುಂರಾಜ್ಯಗೇಯುತ್ರಿಪ್ಪಗನಂ ವಿನಯಪ್ರತೀ
 - 8 ಪರೂಪಂ ವಿನಯಾದಿತ್ಯಂಸಮಸ್ತ ಭುವನಸ್ತತ್ತ್ವಂ ಜನಕ್ಕೆ ತಾಣ್ಣಿ ಕಣ್ಣಿನೆನಿಸ್ವಂಸನ್ಯಾಗ್ಗರ್ವಿ
 - 9 ತ್ತಿನಿತ್ಯಾಭ್ಯುದಯಂ||ಆವಿನಯಾದಿತ್ಯಸುತನಪ್ಪ ಎಣ್ಣಿಯಂಗದೇವಂಗೆಮೇಚಲವೇನಿಗಂಪುಟ್ಟಪು
 - 10 ರುಪಾತ್ಮತ್ರಯಕ್ಕಂತ್ರಿಪುರುಷಗ್ಗಂಮೊರೆಯನಿಸಿಜಸಂಜೆತ್ತಬ್ಬಲಲ್ಲಾಳುದೇವನುಂಬಿಟ್ಟದೇವನುಂಮುದಯಾ
 - 11 ದಿತ್ಯನುಮೆಂದುಮೂವರರಸುಗಳವರೊಳುಮಧ್ಯಮನಾಗಿಯುಂಹೃತ್ಪ್ರಿಯಧನ್ಯದೊಳುತ್ತಮನೆಸಿ ಸು
 - 12 ಟೆ ಮೊದಲಾಗಿಮೂಡಣಸಮುದ್ರಮೆಸೀಮೆಯನಲಾಳ್||ಆವಿಷ್ಟು ವರ್ಧನಗಂಭಾವೋಪ್ಪವರಾಜ್ಯಲಕ್ಷಿತ್ರಯೆನಿಸಿದ
 - 13 ಲಕ್ಷ್ಮಾದೇವಿಗಮುದುಭವಿಸಿದನೀಭೂವಿಶ್ವತನಾರಸಿಂಹನಾಹವಸಿಂಹಂ||ಆವಿಭುವಿನಸಟ್ಟ ಮಹಾದೇವಿಗಸದ್ಗು
 - 14 ಣಚರಿತ್ರದಿಂದಂಸೀತಾದೇವಿಗಮಿಗಲಾದೇಚಲದೇವಿಗಬಲ್ಲಾಳುದೇವನುದಯುಂಗೆಯ್ದಂ||ಆತನವಿಕ್ರಮಮೂಪಮಾತೀತಂ
- ಭೂತ
- 15 ಳದೊಳುಳ್ಳಭೂತಳಪತಿಗಳುಭೀತಿನತವಿಕಟಮಾವುದೋ||ತನ್ನಿ ಜಫರೆಯನಾದಸ್ವ . . ನಾಡಾಳ್ವರ||ರಣರಂಗಾಂಗಣ
- ಸೂದ್ರಕಂ
- 16 ನಡೆದೊಡಂತುಚ್ಚಂಗಿನುಚ್ಚ ತತುಕ್ಷಣದಿಂದೊಡೆವಿರಾಟರಾಜಪುರಮೊತ್ತು ತ್ತಾಯ್ತುಮುಂತಾಂನನ್ನೇವುಣರಾಪೋಸನ
 - 17 ಮಾತ್ರಕಂನಣ್ಣಿದರಿಲ್ಲೆಂದೆಂದುಬಲ್ಲಾಳದೋಗ್ಗುಣಮಂಖ ಸಲಣ್ಣುಬಲ್ಲವರದಾರೀಭೂಲಭೂಚಕ್ರದೊಳ್ |
- ಆನತೋಗ್ರೀವರ
- 18 ನಿಪ್ಪಪಾಂಧ್ಯಕುಳಮುಂನಿಮ್ಮೂಳನಂಗೈಯ್ದ ಜೇಯನನುದಾತ್ತ ಮುರಾರಿಕೇಸವನ ವರ್ವ್ವಸ್ವಂಗಳಂಗೆಬ್ಬಿಧೀರನನಾ
 - 19 ಟೋಪದಿನಾಂತನೇ
 - 19 ವುಣರನೊಂದಾನೆಯೊಳುಗೆಲ್ಲ ವೀರನನಾರಾಂಪನ್ನಿಪಾಳಕಕ್ಕದನಬೊಳುಬಲ್ಲಾಳಭೂಪಾಳನಂ|| ಸ್ವಸ್ತಿ ಸಮಸ್ತ
 - 20 ಭುವನಾಸ್ತ್ರಯಂಶ್ರೀಪೃಥ್ವೀವಲ್ಲಭಂಮಹಾರಾಜಾಧಿರಾಜಪರಮೇಸ್ವರಪರಮಭಟ್ಟಾರಕಂದ್ವಾರಾವತೀಪುರವರಾ
- ಧೀಸ್ವರಂ
- 21 ಯಾದವಕುಳಾಂಬರದ್ಯುಮಣಿಸಮ್ಯಕ್ತ್ವಜೋಡಾಮಣಮಲೆರಾಜರಾಜಮಲಸರೊಳುಗಂದತಲಕಾಡುಗಂ
 - 22 ಗವಾಡಿನೊಣಂಬವಾಡಿಬನವಸೆಹಾನುಂಗೆಲ್ಲಾಪುಲಿಗೆಣ್ಣಿಹಲಸಿಗಬೆಳುವಲತಟ್ಟ ವಾಡಿತಳಿಕಾಡುನಾಡು
 - 23 ಕೊಂಡಭುಜಬಳಿವೀರಗಂಗನೇ ಕಾಃ ಗವೀರಸನಿವಾರಸಿದ್ದಿ ಗಿರಿದುಗ್ಗ ಮಲ್ಲಜಲದಂಕರಾಮನಸಹಾಯಸೂರನಿಸ್ಸಂಕ
 - 24 ಪ್ರತಾಪಚಕ್ರವರ್ತಿಪೂಯಿಸಳವೀ ಳಬಳ್ಳಾಳದೇವರಸರುಕಲ್ಯಾಣಪರಿಯಂತಮಾಗಿನಕಳಜನಕಲ್ಯಾಣವಂಜೋ
 - 25 ತ್ಸವದಿನೇಕಚ್ಚುತ್ರಚ್ಚಾಯೆಯಿಂಸುಖಸಂಕತಾವಿನೋದದಿಪೃಥ್ವೀರಾಜ್ಯಗೇಯ್ಯತಮಿರೆ || ತತ್ಸಾನ್ಯಾಜ್ಯಪೂ
 - 26 ಜ್ಯಾಮಪ್ಪುಲುದ್ದಿಂಗಳಾಳರಾನ್ಯಾಯಮೇತೆಂದೆಡೆ || ಶ್ರೀಉದ್ದಿಂಗಳಾಳದೇವರುತಮ ಎತ್ತಿ ಸಿದ್ಧದೇವಾಲ್ಯದಧಮ್ಮಪ್ರ
 - 27 ವರ್ತಿಸುವಲ್ಲಿಅವರಮಗನಪ್ಪ ಈಸರಬೇಯಂಗೆಕಿತ್ತ ನಕೆಣ್ಣಿಯುಪ್ರಧರಾವಸೆಟ್ಟಯಮಕ್ಕಳುಚಾಮಗೌಡಮಾ
 - 28 ದಿಗವುಡನೋವುಗವುಡಂನೀಮೂವರೊಳಿಗೊಮಗವುಡನಮಕ್ಕಳುರಾಮಗವುಡಪರಿಸಗೌಡ
 - 29 ದಂಡಿಗವುಡಮಹಾದೇವನೆಟ್ಟಯಮಕ್ಕಳುರಾಮೆಯನಾಯಕೊಳಾಯನಾಯಕಪಚಯಸಾಹಣಿಸೋ
 - 30 ಮಗವುಡನಮಕ್ಕಳುಪರಿಸಗವುಡಜನ್ನಗವುಡನಂಞ್ಣೀಮೂವರುಗವುಡುಗಳುಂಬಿಟ್ಟಣ್ಣೆಗ್ಗಡೆಬಿಡ್ಯದೇವಗ
 - 31 ಣಪಯ್ಯನಿಂಗೆಣ್ಣಿ ಬೋಕಣ್ಣಿ || ಬದ್ಧಗವುಡರಮಾಳಯಂಕೆಯಿಮಾಳಗವುಡರಕಲ್ಲಿ ಯಮಸಣಗವುಡನನು

- 32 ಗಕೇತಯ್ಯ ವಿಚಗವುಡಯೆ ನೂಚಯೆ ಹೊನ್ನೋಲೆಯಮಾ ಗವುಡದೋಡವುರದಮಾಕಿಸಿಟ್ಟ ಕಟ್ಟಿದಹಳ್ಳಿಯ ಮಾದಿ
 33 ಗವುಡಮುತ್ತತ್ತಿಯ ಕಾಳಿಸಿಟ್ಟ ಸಿಟ್ಟಿಗಹಳ್ಳಿಯ ಕಾಚೆಯತಿಬ್ಬ ಗಾಡರಬೋವೈಯ ಕಾಮೆಯಕೋಣನಗಿರಿಯಾಣ
 34 ಕಜ್ಜನಾದರಕೇತಯದೇ ಮಿಸಿಟ್ಟಯದೇ ವಣಿಗನಿ ನಿಬರುಂಪುಮುಖ್ಯವಾಗಿ ಸ್ತುತಿಶ್ರೀಮತುಸಕವರಿಣಂಗಳನೆಯ
 35 ವಿಜಯಸಂವರ್ಧದವೈಶಾಖಸುಂಭಿಜವಾರದಂದೆ ಸಿದ್ಧೇಶ್ವರದೇವರಪ್ಪ ವಿಧಾರ್ಜನೆಗಂನಿಯಿವೇದ್ಯಕಂಖಂಡಸ್ಪಟಿತ
 ಜೇಣೋ
 36 ಧಾರಕವಾಗಿಶ್ರೀವೀರಬಲ್ಲಾಳದೇವರದ್ವಾಂಗಲಕ್ಷ್ಮಿ ಉಮಾದೇವಿಯರಹಿರಿಯಮನೆವರ್ಗದಕೇಸಿಮಯ್ಯನುಂಬಿಟ್ಟಯಾಣ
 37 ಹೆಗ್ಗಡೆಯುಂಮೂವರುಗವುಡುಗಳಂಸಮಸ್ತಪ್ರಜೆಗಳುಮುಖ್ಯವಾಗಿಲೂರಹಿರಿಯಕೆಳಿಯಕೆಳಗೆ || ಎಳಗೇ
 38 ಣುಂಬಾಚಿವಿದಿಯಕೋಲಲುಕಡವದಗೊಂದಿಯಲ್ಲಿಕಬರಾತಕಂಸಗಕೋಣಂಮುಗುಳಿಯಕಟ್ಟಿದಹಿಂ
 39 ದೆಹಿರಿಯತೂಂಬಿನನಿತುಹರನಲ್ಲಿಸೂಕೋಂಜಾಳಮೇಲೆಬಿದ್ದಲೆಕಂಬಿರಾ||ಕಯಿಗಾಣಬನ್ನದೆವ
 40 ಗೋಳಗದಮಾರ್ಗಗಳಗನ್ನಿನಿತಿಮಂಉದ್ದಿಂಗಪಾಳದೇವರಮಗನಪ್ಪ ಸ್ವರಜೇಯನಪಾದಪ್ರಜ್ಞಾಳನಪು
 41 ರಸ್ಸರಧಾರಾಪೂರ್ವಕಂಮಾಡಿಸವ್ವಬಾಧಾಪರಿಹಾರಮಾಗಿಆಚಂದ್ರಾಕ್ಷ್ಯಕಂಬರಂನಡವಂತಾಗಿಬಿಟ್ಟದ
 42 ತ್ತಿ || ಸ್ವದತ್ತಾಂಪರದತ್ತಾಂವಾಯೋಹರೇತ್ನಂವನುಂಧರಾಂ | ಪಷ್ಪಂವರ್ಪನಹಸ್ರಾಣಿವಿಷ್ಣುಯಾಂಜಾಯತೇಶ್ರೀ
 43 ಮೀ||ಪ್ರಯದಿಂದಿಂತಿದನೆಯೆ ಕಾವಪುರುಷಂ ಗಾಯುಂಜಯಶ್ರೀಯುಮಕ್ಕೆ ಇದಂಕಾಯದೇಕಾಯ್ವ
 44 ಪಾಪಿಗಕುರುಕ್ಷೇತ್ರದೊಳ್ಯಾರಣಾಸಿಯೋಳೆಕ್ಕೋಟಿಸುನೀಂದ್ರರಂಕವಿಲೆಯಂವೇದಾಧ್ಯರಂಕೊಂದ
 45 ದೊಂದಯಶಂಪೊದ್ದು ಗುಮೆಂದುಸಾರಿದಪುವೀಶೈಶಾಕ್ಷರಂಧಾತ್ರಿಯೊಳು||

42

ಅದೇ ಕಲ್ಲಿನ ದಕ್ಷಿಣಕ್ಕೆ ಹೂಳಿದ್ದ ಕಲ್ಲು (ವೀರಗಲ್ಲು)

ಪ್ರಮಾಣ—4'—0" × 2'—6"

- 1 ಚೇನಲಭ್ಯತೇಲಕ್ಷ್ಮಿಮೃತೇನಾಪಿಸುರಾಂಗನಾ | ಕ್ಷಣವಿಧ್ವಂಸಿನೀಕಾ
 2 ಯಾ ಕಾ ಚಂತಾಮರಣೇರಣೆ||ಓಂನಮಸ್ಕಿ ವಾಯಃ

43

ಅದೇ ದುದ್ದದ ಹೋಬಳಿ ಹುಲ್ಲೇನಹಳ್ಳಿಯಲ್ಲಿ ಕರುಗಲ್ಲಿನ ಜಗಲಿಗೆ ಕಟ್ಟಿರುವ ಕಲ್ಲು.

ಪ್ರಮಾಣ—2'—0" × 1'—6"

- | | |
|------------------------|----------------------------|
| 1 | 6 ರಾಮಪಮಾಕಿಗೆಕೊಟ್ಟ ಗದಕೋ |
| 2 ವಿಜಯಾಭ್ಯುದ | 7 . . ಬಿದಲೆಸಲಗಿಂಬಿಲೆಗಾನಬರಹ |
| 3 ಯಸಾಲಿವಾಡನಶಕವರಿಷಂ | 8 ಇದಕೇತಬದೋನುತಂಮತಾಯಿಗೆ |
| 4 ಗಳುಂಗಳನೆಯಪರಾಭವನಾಮ | 9 ತಪಿದೋನು |
| 5 ಸೀಮೆಯವರ್ಗಡ | |

44

ಅದೇ ಗ್ರಾಮಕ್ಕೆ ಸೇರಿದ ಕಲ್ಲೇಶ್ವರ ದೇವರ ಪಾಳಂದೇವಾಲಯದ ಮುಂದೆ ನಟ್ಟ ಕಲ್ಲು.

ಪ್ರಮಾಣ—4'—6" × 2'—6"

- 1 ನಮಸ್ತುಂಗಕಿರಶ್ಚಂಚಂದ್ರಚಾಮರಚಾರವೇ | ತ್ರೈಲೋ
 2 ಕ್ಷ್ಯನಗರಾರಂಭಮೂಲಸ್ತಂಭಾಯಶಂಭವೇ | ಗಣಪತ್ಯಾಯನಮಃ
 3 ಪಸಗ್ಗೊಂಟಾವಾವದೇಸಂಗಳನೇಸುಮೊಪ್ಪವಾವದುಗ್ಗಂಗಳಂ
 4 ಬಣ್ಣಿಸುತ್ತಿರ್ಪದಾವಾವನಿಪತಿಗಳಂಲೆಕ್ಕಿಸುತ್ತಿಪ್ಪುದಂಬೋ
 5 ಧನಾಕಂಕಯ್ಯಣ್ಣನಾಲ್ಕುಂಕಡಲತಡಿವರಂದಿಗುಜಯಶ್ರೀಡೆ
 6 ಯೋಳಸಾಧಿಸಿಂಭೂಲೋಕಮಂಕ್ಷತ್ರಿಯಕುಳತಿಳಕಂವಿಷ್ಣು
 7 ಜಿಷ್ಣುಪ್ರತಾಪ || ಸ್ತುತಿಸಮಧಿಗತಪಂಚಮಹಾಸಬ್ದಮಹಾ
 8 ಮಂಚಳೇಸ್ವರಂದ್ವಾರಂವತೀಪುರವರಾಧೀಸ್ವರಂ ಯಾದವವಂಶಾ
 9 ಂಬರದ್ವೈಮಣೀವೈಕ್ಯಕ್ತಚೂಡಾಮಣಿಮೂಲಪರೂಳಂಡತಳಕಾ
 10 ಡುಕೊಂಸುನಂಗಲಿಗಂಗವಾಡಿನೋಣಂಬವಾಡಿ ಬನವಸಹಾನುಂಗಲು
 11 ಗೊಂಡಭುಜಬಳನಸಹಾಯಸೂರನಿಸ್ಸಂಕಹೊಯ್ಯಳನಾರಂಭದೇ
 12 ದೇವದೋರಸಮುದ್ರದನೆಲಿವೀಡಿನೋಳಸುಖಸಂಕಥಾವಿನೋದದಿಂಪ್ರಧಿವಿ
 13 ರಾಜ್ಯಂಗೆಯ್ಪತ್ತಮಿರೆ || ಸಕವರ್ತಸಂಸಿದನೂಪಿರಡನೆಯವಿಕ್ರಮ
 14 ಸಂವತ್ಸರದ ಪಾಲ್ಕುಣಸುಧ್ಧಂಶಿಸೋಮವಾರಉತ್ತರಾಯಣಸಂ
 15 ಕ್ರಮಣದಂದು ಹುಲ್ಲೆಯಹಳ್ಳಿಯವಡ್ಡ ಸಿಟ್ಟಿಸಿವನಾಡಸಾಕಣಿ
 16 ಯೂಮಾಡಿದಂತಸ್ಪಧವ್ಯಕ್ಕೆ ಹೊನ್ನ ವಾರದಹೊಂನಗೊಂಡನಮಗ

- 17 ಬೋಕಗೌಂಡನುಂಹನೆಯಗೌಂಡನುಂಹಳ್ಳಿಯಚಟ್ಟಗೌಂಡನುಂಹನೆಯಗೌಂಡ
 18 ಡನುಂಹವಸ್ತುಪ್ರಜೆಗಮಿದ್ಧುತ್ರಿಭುವನಸಕ್ತಿಪಂಡಿತರಪುತ್ರ
 19 ಭೈರವಜೇಯನಕಾಲಂಕಚ್ಚಿಧಾರಾಪೂರ್ವಕಮಾಡಿಮಲ್ಲಿಕಾ
 20 ಜ್ಞಾನದೇವರುಪಚಾರಕ್ಕೆ ಬಿಟ್ಟದತ್ತಿಮೊದಲಗದ್ದೆ ಸಲಗೇರನು
 21 ಕಡೆಯತಕ್ಕಿಲಗದ್ದೆಸಲಗೇರಡುತುಂಬಿನಮೊದಲಕೊಳಗಂ
 22 ನಾಲ್ಕುಅನ್ನುಸಲಗೇರಿಕೊಳಗನಾಲ್ಕುಬಿದ್ದೆಲುಮತ್ತರುಂಜಡು
 23 ವರನಂದಾದೀವಿಗೆಕೆಯ್ಯಾಣವೊಂದುಇಂತಿನಿಸುಮಂದೇವಸ್ವ
 24 ಇಧವ್ಯಮನಾವನಾಗಿಪ್ರತಿಪಾಳಿಸಿದವಂಗೆವಾರಣಾಸಿಯ
 25 ತಡೆಯಲು ಸಾಸಿರಕವಿಲೆಯಕೊಡುಂಕೊಳಗಮಂಪೊನ್ನಲುಕಟ್ಟಿಸಿದಾ
 26 ನಮಾಡಿಧಪಲಮಕ್ಕುಇಧವ್ಯವನಳಿದವಂಗೆಸಾಸಿರಕವಿಲೆಯಸಾಸಿ
 27 ರಬಾಹ್ಯಾಣರಕೊಂದಪಾತಕಮಕ್ಕುಇಧವ್ಯವಗೆಯಿದಂಭೈರವಜೇಯ
 28 ಸ್ವದತ್ತಂಪರದತ್ತಂವಾಯೋಹರೇತಿವಸುಂಧರಾಸಿಖ್ಯಾಬ್ಬಿ
 29 ಪಸಹಸ್ರಾಣಿವಿಪ್ಪಯಾಂಜಾಯತೇಶ್ರಿಮಿಃ

45

ಅದೇ ದುದ್ದದ ಹೋಬಳಿ ಬೈರಾಪುರದಲ್ಲಿ ಬಸವಣ್ಣನಗುಡಿಯ ಪೂರ್ವ ಗೋಡೆಗೆ ಬರಗಿಸಿ ನಟ್ಟಿರುವ ಕಲ್ಲು.

ಪ್ರಮಾಣ—4'—6" × 2'—9"

- | | |
|----------------------------|--------------------------|
| 1 ರಕ್ತಾಕ್ಷಿ ಸಂವತ್ಸರದಶ್ರಾವಣ | 5 ಕನಕುಮಾರ ಭೈರನಾಯಕ |
| 2 ಉಬಂದಲುಶ್ರೀಮತುಪುಷ್ಪ | 6 ನುಕೊಟ್ಟ ಭೈರಾಪುರಕ್ಕೆಜೋಗ |
| 3 ಗಿರಿಯ ಬಿಟ್ಟದದೇವರಿಗೆ | 7 ಡಬೇಡಿಗೆ ತಳವಾಕು ವಿ |
| 4 ಹಾರನಹಳ್ಳಿಯ ಭೈರನಾಯಕ | 8 ರಹಿತ |

46

ಸಾಲಗಾಮೆ ಹೋಬಳಿ ಸಾಲಗಾಮೆ ಗ್ರಾಮದ ಕೇಶವ ದೇವಸ್ಥಾನದ ಪಕ್ಕದಲ್ಲಿ ಬಿದ್ದಿರುವ ಕಲ್ಲು.

ಪ್ರಮಾಣ—2'—4" × 1'—2"

- 1 [ಶುಕ್ಲಾಂ]ಬರಧರಂವಿಷ್ಣುಂಶಶಿರಣ್ಣಂಚ ತುಭ್ಯಾಪು ಪ್ರಸನ್ನವದನಂ
 2 [ಧ್ಯಾಯೇತ್]ಸರ್ವಃ ಘ್ನೀಸಶಾಂತಯೇ || ಸ್ವಸ್ತಿ || ಯಮಸಿಯಮಸ್ಯಾ
 3 [ಧ್ಯಾಯಧ್ಯಾನಧಾರಣಮೌನಾನುಷ್ಠಾನಜಪಸಮಾಧಿ
 4 ಲಸಂಪನ್ನರುಂ ಯವುಪಾಸನಗ್ನಿ ಹೋತ್ರದ್ವಿಜಗುರುದೇವತಾ
 5 [ತ]ವ್ರರಮಾತ್ಮಾಂಡೋಜ್ಯಳಕೀರ್ತ್ರಿಯತರುಮಪ್ರಶೀ
 6 [ಮದನಾದಿ]ಯಗ್ರಹಾರಸರಸ್ವತೀಪುರವಾದಸಾಲಿಗಾಪೆಛೋಗ
 7 ಯ್ಯ[ನು] ಪಟಳದಿಂದಕಟ್ಟಳೆದುಕೆಪೆಯೊಡದುಕೇಶವದೇವರು
 8 ದೇವಾಲ್ಯವುಪುತ್ಸನ್ನವಾಗಿಅಪಾರಕಾಲಆರಮನಾಡುಮಲ್ಲಬ
 9 ರುದುದನುಶ್ರೀಮತುಪ್ರತಾಪಚಕ್ರವರ್ತಿಹೊಯ್ಸಾಣಭುಜಬ
 10 ಷಶ್ರೀವೀರಸೋಮೇಶ್ವರದೇವರಸರು ಕಣ್ಣನೂರನೆಲೆವೀಡಿನಲುಬ್ರ
 11 ಧಿವೀರಾಜ್ಯಾಂಗೈಯ್ಯುತ್ತಿದ್ಧಕೀಲಕ ಸಂವತ್ಸರದಚೈತ್ರಮಾಸದಲು
 12 ಮಾಚಗವುಡನಮಗ ಅಂಕಗವುಡನಮಗ ಮಾಯಣ್ಣ
 13 ನಾಯಕನು ಉರಕರುಂಕಂಬಿಸಿಕ್ಕಿಸಿ ಶ್ರೀಚನ್ನ ಕೇಶವ
 14 ದೇವರವಾಡ್ನಪ್ರತಿಷ್ಠೆಯ ಮಾಡಿದನುಮಂ
 15 ಗಳಮದಾಶ್ರೀಶ್ರೀಯಿಸ್ತದಕ್ಕೆ ಸಾಕ್ಷಿಗಳು
 16 ಶಂಖತೇಜವೂರ ಕಡಗಸೀಗೆಯ ಯು . . ರ .
 17 ಮಣ್ಣು ಬರದ ಮಲಿತಂಮ ಶ್ರೀಪಾಂಚಜನ್ಯ ಪುರ
 18 ಶ್ರೀಚನ್ನ ಕೇಶವ ಶ್ರೀಚನ್ನ ಕೇಶವ

47

ಅದೇ ಗ್ರಾಮದ ಅರ್ಕೇಶ್ವರದೇವಾಲಯದೊಳಗೆ ಬಾಗಿಲ ಬಲಪಾರ್ಶ್ವದ ಗೋಡೆಯಲ್ಲಿರುವ 1ನೆಯ ವೀರಗಲ್ಲು.

ಪ್ರಮಾಣ 4'—0" × 2'—6"

- | | |
|---|----------------------------------|
| 1 ಸ್ವಸ್ತಿ ಶ್ರೀವಿಜಯಾಭ್ಯುದ ಅಶ್ವ ಬ್ರಹ್ಮಯಸಂ | 5 ಪೂರಗಡಿಯಬದಗಣದಿಸಲು ಬಿಟ್ಟದ |
| 2 ವಜ್ರದಸಾಲಗಾಮೆಯ ಅಶೇಷ | 6 ತ್ತಿ ಕಂಡುಗಬಿದ್ದಲೆ ತಂಕಣಕಡೆಯ . ಅ |
| 3 ಮಹಾಜನಂಗಳು ಆಪೂರಗಡಿಯ ಕಾಳಗದಲು | 7 ಸವಳಿಯಲಿ ಕಂಭನೂಪುನ ಆಗದೆಬಿ |
| 4 . ನೋಜನಗುಮಂ ಬದಲಿತಂತಗೆ | 8 ದಲೆಯ |

[ಮುಂದೆ ಕಲ್ಲು ಸವೆದುಕೋಗಿದೆ]

48

ಅದೇ ಕಲ್ಲಿನ ಪಕ್ಕದಲ್ಲಿ 2ನೆಯ ವಿರಗಲ್ಲು.

Iನೆಯ ಪಟ್ಟಿ.

- 1 ನಮಸ್ತುಂಗಶಿರಸ್ತುಂ ಬಿಚಂದ್ರಚಾಮರಚಾರವೇ | ತ್ರೈಲೋಕ್ಯನಗರಾರಂಭಮೂಲ
- 2 ಸ್ತಂಭಾಯಕಂಭವೇ || ಸ್ವಸ್ತಿ ಸಮಸ್ತಭುವನಾಶ್ರಯಂ ಪೃಥ್ವೀವಲ್ಲಭಮಹಾ
- 3 ರಾಜಪರಮೇಸ್ವರ ಯಾದವ
- 4 ಕುಳಂಬರದ್ಭುಮಣಿಸಬ್ಬಜ್ಞ ಚೂಡಾಮಣಿ ಮಲೆರಾಜರಾಜ
- 5 ಮಗರರಾಜ್ಯನಿರ್ಮೂಲನ ಚೋಳರಾಜ್ಯ ಪ್ರತಿಷ್ಠಾ ಚಾಯ್ವರ್
- 6 ಶ್ರೀವೀರನಾರಸಿಂಹದೇವರು ದುವಾರಸಮುದ್ರದನೇರಿ

IIನೆಯ ಪಟ್ಟಿ— (ಪೂರ್ತಿಯಾಗಿ ಸವರು ಹೋಗಿದೆ)

49

ಅದೇ ಸಾಲಗಾವೆ ಹೋಬಳಿ ಕಡಗಗ್ರಾಮದ ಕಲ್ಲೇಶ್ವರ ದೇವಸ್ಥಾನದ ಮುಂದೆ ನಟ್ಟಿರುವ ಕಲ್ಲು.

ಪ್ರಮಾಣ—3'—6" × 3'—0"

(ಮೇಲ್ಭಾಗ ಪೂರ್ತಿಯಾಗಿ ಸವರುಹೋಗಿದೆ)

(ಮಧ್ಯದಿಂದ)

- 1 ಕಡಗಹಳಿಯ ಸಮಸ್ತಪ್ರಜೆಗಳಕಯ್ಯಲುಮಾಡಿರಾಜಯ
- 2 ದೇವದತ್ತಿಯಾಗಿಯಾಚಂದ್ರಾರ್ಕತಾರಂಸುಪಂತಾಗಧಾರಾಪೂರ್ವ
- 3 ಕಂವಾಚಿಕೊಟ್ಟಗದ್ದೆ ಹಿರಿಯಕೆಜಿಯಕೆಳಗಿಯಿಬಂಜುಗ . .
- 4 ಕೆಜಿಯಕೆಳಗಿಬಿಂಡುಗದ್ದೆ ಹಾರುನಗುಪ್ಪೆಯಲು ಬಿಂ
- 5 ಡುಗಬಿದ್ದಲಯಿಸಿರುವಬ್ರಹ್ಮಭಟ್ಟರಿಗಧಾರಾಪೂರ್ವ
- 6 ವಾಗಿಕೊಟ್ಟರು ಮಂಗಳ ಮಹಾ | ಶ್ರೀ ಶ್ರೀ ಶ್ರೀ
- 7 ಪ್ರಿಯಾದಿಂದಿನೆಯ ಕಾವಮನುಜಂಗಾಯುಜಯಶ್ರೀಯುಮಕ್ಕೆ ಯಿದಂಕಾಯದೆ
- 8 ಕಾಯ್ವಾಸುಗಕುರುಕ್ಷೇತ್ರಂಗಳೊಳುನಾರಣಾಸಿಯೊಳೆಕ್ಕೊಟಿ ಮುನೀಂದ್ರರಂಕವಿಲೆಯಂ
- 9 ವೇದಾಧ್ಯರಂಕೊಂದದೊಂದಯಸುಪೊದ್ದುಗುವೆಂದುಸಾರಿದಪ್ರವೀಶೈಲಾಕ್ಷರಂ ಧಾ
- 10 ತ್ರಿಯಾಳ | ಸ್ವದತ್ತಂಪರದತ್ತಂನಾಯೋಹರೇತಿವಸುಂಧರಾ ಸುಪ್ತವರ್ವಸಹವಾಣಿ
- 11 ವಿಷ್ಣುಯಂಚಾಯತೇಶ್ರಿಮಿ || ಸ್ವಸ್ತಿಶ್ರೀಮತುಸಾಲಿಗಾಮಿಯ ಪಂಡಿ
- 12 ತಸೂದಿರಾಜರು ಬರದಶಾಸನ || ಕಲುಕುಟಗದೇವೋಜಮಾಡಿದರೂವಾ
- 13 ರನಂಜಯ

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ಅದೇ ಹೋಬಳಿ ಇಬ್ಬಾಣದಲ್ಲಿ ಈಶ್ವರದೇವಸ್ಥಾನದ ಕಂಬದಮೇಲೆ.

1 ಯಿಬ್ಬಾಣ ಯಿಶ್ವರ ದೇಗುಲ

51

ಅದೇ ಗ್ರಾಮಕ್ಕೆ ಪೂರ್ವ ಕೆಳಮೆರೆ ಬಸವಯ್ಯನ ಹೊಲದಲ್ಲಿ ನಟ್ಟಿ ಕಲ್ಲು.

ಪ್ರಮಾಣ—2'—6" × 1'—6"

- 1 ಶ್ರೀಮಲ್ಲಿನಾಥದೇವ
- 2 ರಗ ಇಬ್ಬಾಣದ

- 3 ದೇವಪ್ಪ ಬಡೆಯರು
- 3 ಕೊಟ್ಟ ಕೊಡಗಿಯಗದ್ದೆ ಬ

52

ಅದೇ ಗ್ರಾಮಕ್ಕೆ ಪೂರ್ವ ದೇವರಜಮಾನಿನ ಮಧ್ಯದಲ್ಲಿನಟ್ಟಿರುವ ಕಲ್ಲು.

ಪ್ರಮಾಣ—2'—0" × 1'—6"

- 1 ಶ್ರೀಮಲ್ಲಿನಾಥದೇವರಿಗೆ |
- 2 ಇಬ್ಬಾಣದದೇವಪ್ಪಬಡೆಯರು |
- 3 ಕೊಟ್ಟಕೊಡಗಿ ಗದ್ದೆ

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ಅದೇ ಸಾಲಿಗಾವೆ ಹೋಬಳಿ ಉಗನಿಯಲ್ಲಿ ಅಂಜನೇಯದೇವಸ್ಥಾನದ ಮುಂದೆ ನಟ್ಟಿರುವ ವಿರಗಲ್ಲು.

ಪ್ರಮಾಣ—4'—0" × 2'—3"

Iನೆಯ ಪಟ್ಟಿ

- 1 ಸ್ವಸ್ತಿಶ್ರೀಮತು ಶಕವರಾಜ ೧೫೫೧ನೆಯ ಪ್ರಮಾಧಿನಂವ
- 2 ತ್ವರದ
- 3 ಸ್ವಸ್ತಿ ಸಮಸ್ತಭುವನಾಶ್ರಯಂ ಪ್ರಥಿವೀವಲ್ಲಭಂ ಯಾದವಕುಳಾಂ
- 4 ಬರದ್ಭುಮಣಿಮೂಲಪರೋಳುಗಂಡ ಕದನಪ್ರಚಂಡ ನಿಕ್ಕಂಕಪ್ರತಾಪ

IIನೆಯ ಪಟ್ಟಿ

- 5 ಚಕ್ರವರ್ತಿ ಹೊಯಿಸಳನಾರಸಿಂಹದೇವರು ಪ್ರ
- 6 ಧ್ವೀರಾಜ್ಯಂಗೈಯ್ಯತ್ತ ಮಿರಬಸಗಲುಡವಾರಗವುಡಮಸಣಗವು
- 7 ಡವಾದಗಾಮುಂಡಬಯಳಹಳ್ಳಿಯಗಡಿದುಲಿ ತು . ವಬಿಡ್ಲಿ ಬ
- 8 ಯಲಹಳ್ಳಿಯವರತಳ್ಳುಱಿಱಿದು ಲೇಸುವಾಡಿಸಗ್ಗೆ ಕ್ಕೆ ಸಲಿದ ||

54

ಅದೇ ಕಲ್ಲಿನ ಎಡಕ್ಕೆ ಇರುವ ಮತ್ತೊಂದು ವೀರಗಲ್ಲು.

ಪ್ರಮಾಣ—4'-0" × 2'-3"

Iನೆಯ ಪಟ್ಟಿ.

- 1
- 2
- 3 ಜೋಳರಾಜ್ಯಪ್ರತಿ

IIನೆಯ ಪಟ್ಟಿ.

- 4 ಪ್ಲಹೋಯ್ಸಳಪ್ರತಾಪಚಕ್ರವರ್ತಿ ಶ್ರೀವೀರನಾರಸಿಂಹದೇವರ್ಪ್ರಭಿ
- 5 ರಾಜ್ಯಂಗೈಯ್ಯತ್ತಮಿರೆ ಬಯಲಹಳ್ಳಿಯಗಡಿ
- 6 ಯಲೆ ಮಾದಗಾಡ ತಳ್ಳಿ
- 7 ಱಿದುಪೀರಮಂಗೈಯ್ಯ ಮಂಗಳಮಸ್ತು
(ಮೇಗಣಪಟ್ಟಿ ಪೂರ್ತಿಯಾಗಿ ಸವೆದು ಹೋಗಿದೆ)

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ಅದೇ ಸ್ಥಳದಲ್ಲಿ ಮತ್ತೊಂದು ವೀರಗಲ್ಲು (ಹಾಸನದ ತಾಲೂಕು 154ನೆಯ ಶಾಸನ. ತಿದ್ದುಪಾಡಾದುದು)

- 1 ನಮಸ್ತುಂಗಕಿರಣ್ಣಂ ಬಿಚಂದ್ರಚಾಮರಚಾರವೇ || ತ್ರೈಲೋಕ್ಯನಗರಾ
- 2 ರಂಭಮೂಲಸ್ತಂಭಾಯ ಶಂಭವೇ || ಸ್ವಸ್ತಿ ಶ್ರೀಮನ್ಮಹಾಮಂ
- 3 ಡಳೇಶ್ವರಂತ್ರಿಭುವನಮಲ್ಲ ತಳೆಕಾಡುಕೊಂಗು ಸಂಗಲಿ
- 4 ಬನವಸೆನೋಂಬವಾಡಿದಾನುಂಗಲುಗೊಂಡಭುಜಬಳವೀರ
- 5 ಗಂಗ ಪ್ರತಾಪಹೋಯ್ಸಳನಾರಸಿಂಹದೇವರುದೋರಸಮುದ್ರ
- 6 ದನಲವೀಡಿನಲಸ. ಬಸಂಕಥಾವಿನೋದದಲುರಾಜ್ಯಂಗೈಯ್ಯತ್ತಿರೆ ಕುವಾ[ರಬ] ಲಾಳು
- 7 ದೇವನವಿಡ್ಲರದಲು ವಿಜಯ ಸಂವತ್ಸರದವೈಶಾಖಬಹುಳಾಶುದಿವಾರ ಗಲುಡು
- 8 ಗೆಜಿಯ ತುಱುಗಳಹರಿವಿವಲು ಬರೆತುಪುವಂಮಗುಳ್ಳಿ ತುಪುವಂ ಮಗುಳ್ಳಿ
- 9 ಮಾಣದೆಬಲುಗೈಯ್ಯ ದನಿಂದಬಲವನಾಟಂದಳಿಯಟ್ಟ ಕಾದಿಕೊಂದಂ ಕಲಿ
- 10 ವೀರಣನೊಡನಿಗಳಕಲಿಬಂಕ || || ಊರಳವಿನತುಪುಗೋಳಲಮಾಣದೆಸರಿ
- 11 ದೆಯ್ದಿ ಕಾದಿದಿದ್ದಂಭೋರನೆವಿಮಾನ ಅಚ್ಚ ರಸಿಯರುಯ್ದ ರಣ್ಯಕಲಿಬಂಕೈಣಂ
- 12 ಮಾರಗವುಡನುಂ ಆತನಮಗಮುದ್ಧಯನುಂ ಕಲ್ಲನಿಲಿಸಿದ ಮಂಗಳಮ
- 13 ಹಾ | ಶ್ರೀ ಶ್ರೀ ಶ್ರೀ

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ಅದೇ ಸಾಲಗಾಮಿ ಹೋಬಳಿ ಗೌಡಗೇರೆ ಮೆಲ್ಲೇಶ್ವರ ಗುಡಿಯ ಹತ್ತಿರ ನಟ್ಟಿರುವ ವೀರಗಲ್ಲು.

ಪ್ರಮಾಣ—3'-6" × 2'-6"

Iನೆಯ ಪಟ್ಟಿ

- 1 ನಮಸ್ತುಂಗಕಿರಣ್ಣಂ ಬಿಚಂದ್ರಚಾಮರಚಾರವೇ | ತ್ರೈಲೋಕ್ಯನಗರಾ
- 2 ರಂಭಮೂಲಸ್ತಂಭಾಯ ಶಂಭವೇ | ಸ್ವಸ್ತಿ ಶ್ರೀಮನ್ಮಹಾಮಾಡಳೇಶ್ವರಂ ಯ
- 3 ದವಕುಳಂಬರದ್ವಿನಾಣಿಸಂಮೃಕ್ತಚೂಡಾನಾಣಿ ಮಲೆರಾಜರಾಜ ಮಲ
- 4 ಪರೋಳುಗಂಡ ಕದನಪ್ರಚಂಡನೇಕಾಂಗವೀರ ನಸಹಾಯಸೂರ

IIನೆಯ ಪಟ್ಟಿ

- 5 ಗಿರಿದುರ್ಗಮಲ್ಲಚಲದಂಕರಾಮ ನಿಸ್ಸಂಕಪ್ರತಾಪಚಕ್ರವರ್ತಿ ಹೋಯ್ಸಳಶ್ರೀ
- 6 ವೀರನಾರಸಿಂಹದೇವರಸರುದೋರಸಮುದ್ರದಲುಪ್ರಭಿ ಧ್ವೀರಾಜ್ಯಂಗೈಯ್ಯತ್ತ ಮಿರಶಕವರಿಶ
- 7 ದ ೧೧೨೯ನೆಯಕಾಳಯುಕ್ತ ಸಂವತ್ಸರದಮಾಗ್ಗ ಕಿರಬಹುಪಂಚವಿ ಬುಧವಾ
- 8 ರದಂದಂವುಡಗೇಜಿಯ ಮುದ್ದಗಾಣುಂಡನಮಗಬೊಳುಗೌಡಗದುಬಳ್ಳಿಯಿಂ
- 9 ಬರುತಿಪ್ಪಾಗಸಂಗಾ)ಮದಲ್ಲಗುರಮ . ಚ್ಚ ಲುಕಾದಿಪರಬಳವನಿಱಿದು

IIIನೆಯ ಪಟ್ಟಿ (ನೆಲದಲ್ಲಿ ಹೋಳಿದೆ)

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ಅದೇ ಹೋಬಳಿ ಕಾಳತ್ತಮ್ಪನಹಳ್ಳಿ ಪಿರಬ ಕಲ್ಲಹಳ್ಳಿಯ ನೀರೆ ಓಣಿಯ ಪಕ್ಕದಲ್ಲಿ ನಟ್ಟಿರುವ ಕಲ್ಲು.

ಪ್ರಮಾಣ—2'-6" × 3'-6"

- 1 ಸ್ವಸ್ತಿಶ್ರೀಬದಿಯ ದಿಟ್ಟಮ
- 2 ಗಾಮುಣ್ಣ ನಮಗರಮಯ ರವಲಿ
- 3 ಯರಂಕಿಯಣ್ಣ ತುರುಗೋಳು
- 4 ಸತ್ತನಾಡಣ್ಣ ನಮಗಳು ಬಿದಿಯಕ
- 5 ನಿಜಿಸಿದಳು

ಕೋಲಾರ ಡಿಪ್ಪಿಕ್ಟಿನ ಶಾಸನಗಳು.

ಬಾರಿಂಗ್‌ವೇಲೆ ತಾಲ್ಲೂಕು.

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ಬಾರಿಂಗ್‌ವೇಲೆ ತಾಲ್ಲೂಕು ಬೇತಮಂಗಲದ ಹೋಬಳಿ ಬೇತಮಂಗಲದ ವಳಗೆರೆಯಲ್ಲಿ ಹೊಂಗೇಕಾನಿನಲ್ಲಿ
ಕಾಲುವೆಬಳಿ ನಟ್ಟ ಕಲ್ಲು.

ಪ್ರಮಾಣ 3'—6"×2'—3"

- | | |
|---------------------|--------------------------|
| 1 ಸಾಧಾರಣ ಸಂವತ್ಸರದ | 7 ಕರು ಶ್ರೀರಾಮರಾಜಪಗ |
| 2 ಶ್ರಾವಣಸಂಕ್ರಮಿಸಿ | 8 4 ಅನುಮತಿಯಿಂದಬೆಟ್ಟ |
| 3 ಸ್ವಹಾಸಾಮಂತಾಧಿಪತಿ | 9 ದತಿರುಮಲದೇವರಿಗೇಕೊ |
| 4 ರಾಮರಾಜಪಗಳು | 10 ಟ್ಟಹೊಲಖಂ ಇದನು |
| 5 ಮುಳುವಾಯಿಸೇನೆಯು | 11 ಕಡಿಸಿದವತಂದೆತಾಯಿಗೆ |
| 6 ನಾಳುವಲ್ಲಿಬಯಿರ ನಾಯ | 12 ತಪ್ಪಿದವರುಶ್ರೀಶ್ರೀಶ್ರೀ |

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ಅದೇ ಹೋಬಳಿ ಗುಟ್ಟಹಳ್ಳಿ ವೆಂಕಟರಮಣದೇವರ ಬೆಟ್ಟದ ಹಿಂದೆ ಬಂಡೆಯಮೇಲೆ ಬರೆದಿರುವುದು.

ಪ್ರಮಾಣ 4'—8"×2'—6"

- | | |
|---------------------------------|---------------------------------|
| 1 ಸ್ವಸ್ತಿ ಶ್ರೀಮತುಸಕವರ್ಷಂಗಳಪ್ರಮಾ | 5 ಮಿಯವರಪ್ರೀತ್ಯರ್ಥವಾಗಿ ಸಂಕದತಿಪ್ಪ |
| 2 ದೀಪಸಂವತ್ಸರದವೈಶಾಖಬಹುಳಂಗಳಯಲ್ಲಿ | 6 ಪುನುಮಾಡಿಸಿದಸೋಪಾನಸೇವಮಂ |
| 3 ಶ್ರೀಮದಖಿಲಾಂಡಕೋಟಬ್ರಹ್ಮಾಂಡ | 7 ಗಳಮಹಾಶ್ರೀಶ್ರೀಶ್ರೀ |
| 4 ನಾಯಕನಾದಶ್ರೀವೆಂಕಟರಮಣಸ್ವಾ | |

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ಅದೇ ಹೋಬಳಿ ಬೆಟ್ಟಕೂರಿಗೆ ಪಶ್ಚಿಮ ಕೆರೆಯ ಅಂಗಳದಿಂದ ಜಯಮಂಗಳಕ್ಕೆ ಹೋಗುವ
ದಾರಿಯಲ್ಲಿ ಬಂಡೆಯಮೇಲೆ.

ಪ್ರಮಾಣ 3'—6"×2'—0"

- | | |
|-------------------------------|--------------------------|
| 1 ಶ್ರೀಮತುಮುಳುವಾಯಿಸೇನು | 5 ದತಿರುಮಲದೇವರಿಗೇದೀಪಾರಾಧ |
| 2 ಯಕಾರ್ಯಕರ್ತರಾದಪುಟ್ಟಯ್ಯ | 6 ನ ಕೊಟ್ಟಹೊಲಖಂ |
| 3 ನವರುಅವರತಂದೆತಾಯಿಗಳಿಗೆ | 7 ತಿರುಮಲದೇವರಪಾದವೇಗತಿಶ್ರೀ |
| 4 ಪುಣ್ಯವಾಗಬೇಕೆಂದುಶ್ರೀಮತುಬೆಟ್ಟ | |

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ಕ್ಯಾಸಂಬಳ್ಳಿ ಹೋಬಳಿ ಕೃಷ್ಣಾ ಪುರ ಗ್ರಾಮಕ್ಕೆ ಪೂರ್ವ ಮುನಿಯಪ್ಪನ ಹೊಲದಲ್ಲಿ ನಟ್ಟ ಕಲ್ಲು.

ಪ್ರಮಾಣ 3'—6"×2'—3"

- | | |
|---------------------------------|-----------------------------------|
| 1 ಸ್ವಸ್ತಿ ಶ್ರೀವಿಜಯಾಭ್ಯುದಯ | 9 ಲಯ್ಯವಾರುಪೃಥ್ವೀಸಾಮ್ರಾಜಮೇಲುಚುಂ |
| 2 ಶಾಲಿವಾಹನಕವರ್ಷಂಬುಲು | 10 ಡಗಾನುತತ್ಪರಾಧುಕುಟ್ಟಿನಸಂಕಂ |
| 3 ಂಗಳಿಗುನೇಟಿಭಾವಸಂವತ್ಸ | 11 ಸಂಕರಪ್ಪಗಾರುಶ್ರೀರಾಮನಾಥಪ್ರತಿಷ್ಠೆ |
| 4 ರಂಜಿಪಾಂಡುರಾಜರವರಂಶು | 12 ಮಾನ್ಯಂಗಾ |
| 5 ಭಯೋಗಮಂದುಶ್ರೀಮನ್ಮಹಾರಾ | 13 ಪಂದುಮುಮಡಿರಾಮಾಚ್ಚಕಂಗಾ |
| 6 ಚಾಧರಾಜರಾಜಪರಮೇಶ್ವರಅರಿ | 14 ಇಂದುಕು ತಪ್ಪಿನವರು |
| 7 ರಾಯಮಸ್ತಕ | 15 ಶ್ರೀಶ್ರೀಶ್ರೀ |
| 8 ವಜ್ರಪಂಜರ ಶ್ರೀರಂಗರಾಯ | |

ಚಿಂತಾಮಣಿ ತಾಲ್ಲೂಕು.

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ಕಸಬಾ ಹೋಬಳಿ ಚೀಮನಪಲ್ಲಿಗ್ರಾಮಕ್ಕೆ ಸುಮಾರು 1 ಮೈಲಿದೂರದಲ್ಲಿರುವ
ಹೊಂಗೇರಿಕಾನಿನ ಬಳಿ ವಡ್ಡೆರ ಬಂಡೆಯಮೇಲೆ.

ಪ್ರಮಾಣ 4'-0" x 3'-0"

- | | |
|------------------------------------|-----------------------------------|
| 1 ಶ್ರೀಗಣಾಧಿಪತಯೇನಮಃ | 4 ಸಿದ್ಧ ಪಸಟ್ಟು ಕಿಶಿವಬ್ರೀತಿಗಾನು |
| 2 ಶ್ರೀಮತುನಳವರದುಕಾರ್ತಿಕನು . . | 5 ಯಿಚ್ಚೆ ನಮಾನ್ಯಂ ಚೇನಂ \|\| ಂಕುಸೂರ್ಯ |
| 3 ಮಂದುತಾಟಗೊಳ್ಳಕ್ಕೃಷ್ಣ ಪ್ಪನಾಯನಿಗಾರು | 6 ಚಂದ್ರಾದುಲುಸಾಕ್ಷುಲುಕ್ರೀಕ್ರೀಕ್ರೀ |

63

ಅದೇ ಚೀಮನಹಳ್ಳಿಗೆ ಸುಮಾರು 1 ಮೈಲು ದೂರದಲ್ಲಿ ಹೊಂಗೇರಿಕಾನಿನಲ್ಲಿ ನಟ್ಟಿರುವ ಕಲ್ಲು.

ಪ್ರಮಾಣ 5'-0" x 4'-1"

- 1 ಸ್ವಸ್ತಿ ಶ್ರೀಮಯಿನದ ಮರಸರ್ಪಧವೀರಾಜ್ಯಾಚ್ಚೈಯಮಾರ
- 2 ಉರವುರಿನಾಡಮೇಗವನ್ನೊಡಕಿಪುರವಿಯ
- 3 ಮೃಗಬ್ಧಿ ರನಾಂತು ಉರನಿಧಿಮಲ್ಲಂಪರಿವೋ
- 4 ಗಿಕಾಡೊಡೆತನತಮ್ಮಂಜಿನವಯಸಗ್ಗಿ ಯಾದವ್.
- 5 ಪುಣ್ಯಪವಿತ್ರಾಚ್ಚ ಕಲ್ಲಾನಿಕ್ಕಿ ದೊನ್ಮಾರಯ್ಯನು

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ಅದೇ ಹೋಬಳಿ ಸಿದ್ಧ ಮಠದ ಗ್ರಾಮದ ರಚ್ಚೆ ಕಟ್ಟೆಯಲ್ಲಿ ಹೂಳಿರುವ ಕಲ್ಲು.

- | | |
|------------------------------------|-------------------------------|
| 1 ಕ್ರೋಧಿನವತ್ಸರದ ಪ್ರಾಣ . . ಮಂ | 5 ಕೊಟ್ಟ ಗದ್ದೆ |
| 2 ಗಳವಾರದಲುಶ್ರೀಮತುಗರುಡಾರ್ಥ . . . | 6 ಲೆಯಚೇಲಾರದ |
| 3 ಧೀರಶ್ರೀಕೊಂಗತಿಮ್ಮ . . . | 7 ಬಯಲುಗದ್ದೆ |
| 4 ಪಾದಾರಾಧನಕ್ಕೆ | |

65

ಅದೇ ಹೋಬಳಿ ದೊಡ್ಡ ಬೊಮ್ಮನಹಳ್ಳಿ ಸರ್ವೆ ನಂ. 10ನೇ ಜಮೀನಿನಲ್ಲಿ ಹುಟ್ಟು ಬಂಡೆಯಮೇಲೆ.

ಪ್ರಮಾಣ 4'-0" x 2'-0"

- 1 ಶ್ರೀಕ್ರೋಧಿನವತ್ಸರದಪುಷ್ಯಬಳಿಲುಕ್ರೀಮತುಬೊಮ್ಮ
- 2 ನಹಳ್ಳಿಯಬಯಸಗವುಡರಾಜನಮಗಳೇನಸಗವುಡಗೆ
- 3 ನೆತ್ತರುಗೊಡಗೆಕೊಟ್ಟದುಗ್ರಾಮಕಾಗಿಕಾದಿಹೋಗಲಾಗಿಸವನಿಗಯಿಕಿದ
- 4 ಮಾನ್ಯದಹೊಲಖಂಂಗದಖಂಂಗಜ್ಜಾರದಲೂತಿಯಿಗಳಹೊ
- 5 ಲತಿಯಿದುಕೊಳಗದ್ದೆಯನುನೆತ್ತರುಕೊಡಗೆಮಾನ್ಯವಾಗಿಕೊ
- 6 ಟರುಡದಕೆಲರೊಬರುಅಳಿಯಲಾಗದುಗಂಗೆಯತ
- 7 ಓಯಕುಲೆಯಕೊಂದಪಾಪದಲಿಹೋಹರು

66

ಅದೇ ಗ್ರಾಮದ ಆದಮರದ ರಚ್ಚೆ ಯಬಳಿ ನಟ್ಟ ಕಲ್ಲು.

ಪ್ರಮಾಣ 4'-0" x 2'-0"

- | | |
|----------------------------|---------------------------------------|
| 1 ಕುಭಮಸ್ತು ಸ್ವಸ್ತಿ ಶ್ರೀವಿ | 10 ಸಪಬಜೆಯರಕಾಲದಲುಕ್ರೀ |
| 2 ಜಯಾಭ್ಯುದಯಶಾಲಿವಾ | 11 ಮಂಜನ್ನೇದೇವರತಳಿಗೆಯನಿ |
| 3 ಹನಶಕವರುಷಂಗ | 12 ಮಿತ್ರ . . . ಗೌಡರು ಪಾಲಿಸ್ತ |
| 4 ಘಂಟಿಗನೆಯದುಮ್ಮು | 13 |
| 5 ವಿಸಂವತ್ಸರದಚೈತ್ರಕೃಷ್ಣ ಪ್ಲ | 14 |
| 6 ಹ್ವಕರಗದಅಮಾವಾಸ . . . | 15 ಗ್ರಾಮದಗೌಡಪ್ರಜಗಳಾನಡನಿ |
| 7 ಶ್ರೀಮನುಮಹಾರಾಜಾ | 16 ಕೊಂಡು ಇದಕೆ |
| 8 ಧೀರಾಜರಾಜಪರಮೇಶ್ವರರಾ | 17 ಬಂದರೆಯು ಪಾಲಿಸಿ |
| 9 ಜಮಾತಾಂಡಶ್ರೀವೀರನ(೮) | 18 |

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ಅದೇ ಗ್ರಾಮಕ್ಕೆ ಸೇರಿದ ಹೊಲದಲ್ಲಿ ನಟ್ಟ ಕಲ್ಲು.

ಪ್ರಮಾಣ 2'-6" × 1'-6"

- 1 ಶ್ರೀಮತುಸ್ಸ ವಂಗಸಂವತ್ಸರದ
- 2 ಚೈತ್ರಶುದ್ಧ ದ್ವಾದ
- 3 ಸಿಯಲುತಳವಾರನು
- 4 ಚಾನಯದೇವರಿಗೆ

- 5 ಟ್ಟಹೊಲಖಂಕಾಧ
- 6 ಮರ್ವತರೊಬರೊ
- 7 ಳಿಯಲಾ

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ಅದೇ ಕಸಬಾ ಹೋಬಳಿ ಗೌರನಹಳ್ಳಿ ಗ್ರಾಮಕ್ಕೆ ಸುಮಾರು 1 ಮೈಲಿ ದೂರದಲ್ಲಿರುವ ಕಾನಿನಲ್ಲಿ ಬಂಡೆಯಮೇಲೆ.

ಪ್ರಮಾಣ 5'-0" × 3'-0"

- 1 ಗಣಾಧಿಪತಯೇನಮಃ
- 2 ಸಾಧಾರಣಸಂವತ್ಸರದವಯಿಕಾಕಬಿಲುಶ್ರೀಮತು
- 3 ಚನ್ನ ಪನಾಯಕರನಿರೂಪದಲುಕೀಕಲ್ಲು
- 4 ಗವುಷುಗಳಿಗೋಪುಪಸುಗಳಪಾಲಿಪಧರ್ಮಕೆ

- 5 ಈಬಯಲನುಬಿಟ್ಟುಕೊಟ್ಟಿರುವುದಕ್ಕೆ
- 6 ಅರೊಬರುತುಪದವರುತಮ್ಮತಾಯಿಗೆತು
- 7 ದವರುಎಂದುಪನ . . ಪೊಪ್ಪಿತದಸಾಸಾನಶ್ರೀ

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ಅದೇ ಕಸಬಾ ಹೋಬಳಿ ಬೇಚರಾಕು ಕೋಟೂರು ಗ್ರಾಮದ ಗೋಮೊಳದಲ್ಲಿ ನಟ್ಟಿರುವ ಕಲ್ಲು.

ಪ್ರಮಾಣ 6'-0" × 6'-0"

- 1 ಶ್ರೀಮತು ಕಾಳಯುಕ್ತಿಸಂ . .
- 2 ಕಾರ್ತಿಕಖಳಿಂಲುಶ್ರೀಮ
- 3 ಹಾರಾಜಾಧಿರಾಜರಾಜಪ
- 4 ರಮೇಶ್ವರದೇವರಾಯಮಹಾ
- 5 ರಾಯರರಾಜ್ಯದಲುಶ್ರೀಮ
- 6 ನೃಹಾಪಂಡಲೇಶ್ವರವಿರಾಪಯ್ಯವೊ
- 7 ದೆಯರನಿರೂಪದಲುಶ್ರೀಮ
- 8 ತುಕಾಮಪನಾಯಕನುಶ್ರೀಮ
- 9 ದಖಿಳಾಂಡಕೋಟಿಬ್ರಂಹ್ಮಾಂಡನಾಯ
- 10 ಕಾಲಂಬವಾಡಿತಿರುವೆಗಳನಾ
- 11 ಥದೇವರಿಗೋಟೂರಕೇರಯ

- 12 ಕೆಳಗಿದ್ದುಬಿಡುಗಂ
- (6 ಪಟ್ಟಿಗಳು ಸವೆದುಹೋಗಿವೆ)
- 13 ಆಗುಮಾಡಿಹೊಂಡು ಸುಖದಲಿ
- 14 ತಮ್ಮಮಕ್ಕಳು] ಮಮ್ಮಕ್ಕಳು . . .
- 15 ಅನುಭವಿಸಿದೇವತಾರಾಧನೆಯ
- 16 ನಡಿ ದೆಂದು ನಾವು
- 17 ನಮ್ಮಸರ್ವರಅನುಮತೈದಿಂದ.
- 18 ಬರದುಕೊಟ್ಟುಸಿಲಾಸಾಸಾನ
- 19 ಸದತ್ತಂಪರದತ್ತಂವಾಯೋಹರೇತ
- 20 ವಸುಂಧರಾಪಷ್ಪ ವರ್ಷಸಹಸ್ರಾಣಿವಿ
- 21 ಪಾ . . ಕ್ರಿಮಿಃ

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ಅದೇ ಹೋಬಳಿ ಆಲಂಗಿರಿ ವೆಂಕಟರಮಣದೇವಾಲಯದ ಮಹಾದ್ವಾರದ ಗೋಪುರದ ಮೇಲುಭಾಗದಲ್ಲಿ ಎಡಗಡೆ ತಳಪಾದಿಯಲ್ಲಿ.

ಪ್ರಮಾಣ 5'-0" × 5'-0"

- 1 ಹೇಮಚಂಟಿಸಂವತ್ಸರದಶ್ರಾವಣಖಳು
- 2 ಶ್ರೀಮತುಚಿಂನಣನಾಯಕರು
- 3 ಮುಟ್ಟುವಳಿಯಧರ್ಮಕೊಳಬೇಡಾಎಂದು
- 4 ಹಾಕಿದಶಾಸನದವಿವರ
- 5 ಈ ಕಾಯಿವರದಗಡಿಯಮೂಳಹಾಳ
- 6 ನೀಮಆಲಂಬಿಗಿರಿದೇವಸ್ತಾ

- 7 ನಕ್ಕೆ ಸಹಾಮನೆಮನೆಯನುಂಕವ
- 8 ಸೇರುವುದೆಂದುಹಾಕಿಸಿದಧರ್ಮಶಾಸನ
- 9 ಈಧರ್ಮಕಾರ್ಯಕೆತ್ತಿದರಹಿತುಪ
- 10 ತಾಮಹಾದಿಗಳವಧಿಸಿದ
- 11 ಪಾಪದಲಿಹೋಹರರುಕುಲಿಕೊಂಡಪಾ
- 12 ಪದಲಿಹೋಹರು

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ಅದೇ ಆಲಂಗಿರಿ ದೇವಸ್ಥಾನದ ಪ್ರಾಕಾರದಲ್ಲಿ ವೆಂಕಟರಮಣ ದೇವಾಲಯದ ದಕ್ಷಿಣ ಕಡೆ 55ನೆ ಸಂಬರ್ ಶಾಸನದ ಕೆಳಭಾಗದಲ್ಲಿ.

- 1 ಶುಭಮಸ್ತು ಸ್ವಸ್ತಿ ಶ್ರೀವಿಜಯಾಭ್ಯುದಯಶಾಲಿವಾಹನಶಕವರ್ಷ ೧೮೮೫ನೆಯವಿಷ್ಣುಸಂವತ್ಸರದಮಾರ್ಗಶಿರಶುದ್ಧ ೧೫ ವಾರ . . . ಪುಣ್ಯ ಕಾಲದಲುಶ್ರೀ
- 2 ಮನ್ಮಹಾರಾಜಾಧಿರಾಜ ರಾಜಪರಮೇಶ್ವರ ಅರಿಯವಿಭಾಡಭಾಷೆಗೆತಪ್ಪುವರಾಯರಗಂಡಶ್ರೀವೀರಪ್ರತಾಪಶ್ರೀಕೃಷ್ಣ ದೇವಮಹಾರಾಯ

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ಅದೇ ಗ್ರಾಮಕ್ಕೆ ಪೂರ್ವ ತಾಂಡ್ರಮಾನುಭಾವಿ ಗದ್ದೆಯಲ್ಲಿ ನಿಲ್ಲಿಸಿರುವ ಕಲ್ಲು.

ಪ್ರಮಾಣ 4'—6" × 3'—6"

- | | |
|--------------------------|----------------------------|
| 1 ಜಯಸಂವತ್ಸರದಚಸ್ವಿ | 8 ತುಖಂಭೂಮಿಯನುಕೊಟ್ಟು |
| 2 ಯುಜಬಂಶ್ರೀಮತುಪೋಚಯ | 9 ಭೂಮಿಯಲ್ಲಿಕಲುನಟ್ಟುಕೊಟ್ಟರು |
| 3 ಗಳಮಕ್ಕಳುದೊಡ್ಡಂಣಗಳು | 10 ಇದನುಅಲೂರನಾಯಕಬಯಿರಣನಾಯ್ಕ |
| 4 ಮೇಲಣಗಂಜುರಪಡಪದಯ | 11 ರ ಯಿಂದಅನುಭವಿಸಿ |
| 5 ಲ್ಲಪಗಳಿಗೆಸರ್ವಮಾನ್ಯವಾಗಿ | 12 ಬರುವುದುಅಗಾಳಿಯ |
| 6 ಕೊಟ್ಟಹೊಲಬಂ ಹಿರಿಯ | 13 ಕೆರೆಯನಾಡಗವುಡಗಳವಹಿತ |
| 7 ಕೆಪೆಯಕೆಳಗೆಗದ್ದೆಬಂ ಅಂ | 14 ಮಂಗಳಂಶ್ರೀಶ್ರೀಶ್ರೀ |

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ಅದೇ ಕಸಬಾ ಹೋಬಳಿ ಹಂದಿಗೇಗ್ರಾಮದ ಕೆರೆಯ ಕೆಳಗೆ ತೂಬಿನ ಬಳಿ ನಿಲ್ಲಿಸಿರುವ ಕಲ್ಲು.

ಪ್ರಮಾಣ 4'—0" × 3'—6"

- | | |
|---|--|
| 1 ಕಿವನಕರುಣಾಕಟಾಕ್ಷವೇಗತಿ | |
| 2 ನಗರಾರಂಭಮೂಲಸ್ತಂಭಾ | |
| 3 ಯಸಯಂಭುವೇಸ್ವಸ್ತಿ ಮಹಾರಾಜಾಧಿರಾ | |
| 4 ಜರಾಜಪರಮೇಶ್ವರಶ್ರೀವೀರಸದಾಕಿವ | |
| 5 ರಾಜ್ಯವಮಾಡುವಲ್ಲಿಕೈನರನಾಡ | |
| 6 ತಿಮ್ಮಪನಾಯಕರು | |
| 7 ರೆಯವೀರಪನಾಯಕರಿಗೆ | |
| 8 ದೇವರ ನಡವತಾಗಿಬಂಮುಸಮು | |
| 9 ಬ್ರದಕೆರೆಯಕೆಳಗೆನಮ್ಮಸ್ವಾ ಮರಿಯಾದೆಯ | |
| 10 ಪ್ರಾಕುನಮಗೆ ಗೊಡಗಿಯಾಗಿಬಂದ | |
| 11 ತ್ತರಾಯಣಂ | |
| 12 ಪ್ರಾಕುಹಳೆ ಅನಂತ | |
| 13 ಪುಣ್ಯವಾಗಬೇಕೆಂದು | |
| 14 ಹಂದಿಗೇರೆಯಸಮಸ್ತ | |
| 15 ನಡಿಸಿಕೊಂಡುಅಚಂದ್ರಾರ್ಕ | |
| 16 ಅಚ್ಚು ಕಟ್ಟು | |
| 17 ಯೋಳಗಣಭೂಮಿನಿಮಗೆ | |
| 18 ಸಮುದ್ರದಕೆರೆಯ ನಿಮಗೆ ದಾನವಾ | |
| 19 ನಿಂದುಪುತ್ರಪೂತ್ರಪಾರಂಪ | |
| 20 ಸುಖದಿಂದಅನುಭವಿಸೋದುವಂದು | |
| 21 ಸೂದ್ರಜಾತಿ | |
| 22 ಹಕ್ಕು ವವಾಡಿದನರು . | |
| 23 | |

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ಅದೇ ಹೋಬಳಿ ದಂಡುಪಾಳ್ಯಕ್ಕೆ ೧ ಮೈಲಿ ದೂರದಲ್ಲಿ ಹೊಂಗೇಗಿಡಗಳ ತೋಟಿನಲ್ಲಿ ಬಿದ್ದಿರುವ ಕಲ್ಲು.

(ಮೇಲುಭಾಗ ಹೋಗಿದೆ)

- | | |
|-------------------------------------|---------------------------------------|
| 1 ಮಹಾರಾಜಾಧಿರಾಜ | 6 ಭೋಜಿಗೆಮಾನ್ಯವಾಗಿಕೊಟ್ಟ |
| 2 ರಾಮದೇವಮಹಾರಾಯ | 7 ಹೊಲಂ\|\|ಹತ್ತುಕೊಳಗಭೂಮಿ |
| 3 ಮುರಗಮಲ್ಲನಾಡಪ್ರಭು | 8 ಸುಖದಿಂದಅನುಭ |
| 4 ಯೂರತಮ್ಮಣಗೌಡನು | 9 ಪ್ರತಿಹೇಳಿದವ |
| 5 ಸ್ವರದೇವಾಲ್ಯದಕೆಲಸವಮಾಡಿದ | 10 ಹೋದರು ಸ್ವರಶ್ರೀ |

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ಅದೇ ಕಸಬಾ ಹೋಬಳಿ ಕಾಕತಿಛತ್ರದ ಹಿಂದೆ ರಚೆ ಕಟ್ಟೆಯ ಮೇಲೆ ನಟ್ಟ ಕಲ್ಲು.

- | | | | |
|-----------------|-----------|--------------|--------------|
| 1 ಈ ಧರ್ಮವನ | 3 ಣಮುಗನಕ | 5 ಮುಲನುಯವರು | 7 ಕಿಶೋಗೋಡತ್ಯ |
| 2 ಮುಕ್ಕಾಶ್ಯಾರ್ಪ | 4 ಯಿವನವೃಹ | 6 ಚೆಡುನಾನುಕಾ | 8 ಚೆನಿನವಾರು |

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ಅದೇ ಕಾಕತಿ ಗ್ರಾಮಕ್ಕೆ ಸೇರಿದ ಚಿಂತಪಲ್ಲಿ ಸಣ್ಣ ಪ್ಪನ ಹೊಲದಲ್ಲಿ ನಟ್ಟ ಕಲ್ಲು.

ಪ್ರಮಾಣ 3'-6" x 1'-6"

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| 1 ಶ್ರೀಪ್ರಭವಸಂವ | 10 ನಾರಪಗವುಡರುತಮ್ಮತಂ |
| 2 ತ್ಸರದಳಪಾಢಸುಂ | 11 ದೆ ಗವುಡರಿಗೆ . . . |
| 3 ಶ್ರೀಮತುಚತುಸ್ಸಮುದ್ರಾ | 12 ಲೋಕವಾಗಬೇಕೆಂದು . . . |
| 4 ಧಿಪತಿದೇವನಾಯಮ | 13 ವಡೆಯರುಪಾಲಿಸ್ತ . . . |
| 5 ಹಾರಾಯರುರಾಜ್ಯವನಾ | 14 ಯೋಳಗಣಕಾಕತಿ |
| 6 | 15 ಹೊಲ ಖಂ\|\|ಕಾಕ . . . |
| 7 | 16 ಪ್ರಜೆಗಳ ಅನುಮತಿಯಿಂದ . . . |
| 8 ದೇವರಾಜರ್ಚನೆಮೊದಲಾದ | 17 ಸಲಿಸುವರು |
| 9 ಶ್ರೀಕಾರ್ಯಕೆಲವತಿಯ | 18 ಕುಭಮಸ್ತು |

80

ಅದೇ ಹೋಬಳಿ ಕಾಕತಿ ಗ್ರಾಮದ ಕೆರೆಯ ತೂಬಿನಕಲ್ಲಿನಲ್ಲಿ.

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| (ಮುಂಭಾಗ) | 6 ರುಪ್ಯಧ್ವೀರಾಜ್ಯವನಾ | 11 ತೂಬಿನಯಕ್ಕೆ | 17 ವಿತ್ತಿಕಾಬರು |
| 1 ಶ್ರೀಮತುಕಾಳಯು | 7 ಳುವಲಿಕಾಕತಿಯ | 12 ಸಿದರುಕಾಕತಿ | 18 ಇದರತೂಬನಾ |
| 2 ದ್ಧ ಸಂವತ್ಸರದ | 8 ಬೈರನಾಯಕನ | 13 ಯಲವತಿಚೋರ | 19 ದಿದವರುಇವರಿಗೆ |
| 3 ವೈಕಾಖಬಂಗಳಿಮಾ | (ಹಿಂಭಾಗ) | 14 ಮೋಜನಮಗನಾ | 20 ಸ್ತಿಕೊಳಗಗದ್ದೆಮಾ |
| 4 ಗಳವಾರಹರು | 9 ನಾಯಂನನು | 15 ರೋಜನಮರಕ | 21 ನೈಸಲುವುದು |
| 5 ಯಪ್ಪವಡೆಯ | 10 ರಾಮಸಮುದ್ರಕ್ಕೆ | 16 ಖುನಕೆಲಸಕೆ | |

81

ಅಂಬಾಜಿದುರ್ಗದ ಹೋಬಳಿ ಬೋಡನಮರಿ ಪಾಳಂದೇವಾಲಯದ ಬಳಿ ನಟ್ಟ ಕಲ್ಲು.

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|-----------------------------------|----------------------------------|
| 1 ಸ್ವಸ್ತಿಶ್ರೀ ಜಯಾಭ್ಯುದಯಶಾಲಿವಾಹನಕ | 6 ಅಪ್ಪಣೆಯಿಸತುಳವಾನ |
| 2 ವರುಪಂಗಳಿಚಿನೆಯ | 7 ಗವುರಪಪೂರಪ್ರ |
| 3 ಜಯಸಂವತ್ಸರದಮಾಘಬಿಳಿ | 8 ಸೋಪುನಾಥನಾಲಯವನೆತ್ತಿಸಿ |
| 4 ಶ್ರೀಮತುಮಾದಯನಾಯಕ . . . | 9 ಶ್ರೀಶ್ರೀಶ್ರೀ |
| 5 ನಾರಸಿಂಹದೇವನ | |

82

ಅದೇ ಹೋಬಳಿ ಹುಸೇನಪುರದ ಬೆಟ್ಟದ ಬುಡದಲ್ಲಿ ಬಂಡೆಯಮೇಲೆ.

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|-------------------------|-----------------------|
| 1 ಸ್ವಸ್ತಿ ಸಾಧಾರಣಸಂತ್ಸರದ | 5 ರಂಗಪಗವುಡರುಮಾ |
| 2 ಚಯಿತ್ರಶುಕ್ಲಪಕ್ಷದ | 6 ನೈವಾಗಿಬಿಟ್ಟುಹೊಲ |
| 3 ಪಂಚಮಿಯಲುಬೆಟ್ಟದ | 7 ಇದಕ್ಕೆ ತಡಮಾಡಿದವರು . |
| 4 ಸೋಮದೇವರಸೇವೆಗೆ | 8 ಜಾತಿಗೆಹೊರಗು |

ಕೋಲಾರ ತಾಲ್ಲೂಕು.

83

ಕೋಲಾರ ಹೋಬಳಿ ಹರಾಬಿ ಕೊತ್ತನೂರ ಬಳಿ ಬೆಟ್ಟದಮೇಲಿನ ಹುಣಸೇಮರದ ಬಳಿ ಬಂಡೆಯಮೇಲೆ.

ಪ್ರಮಾಣ.—5'-6" x 3'-6".

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| 1 ಸ್ವಸ್ತಿ ಜಯಾಭ್ಯುದಯಸಾರ್ವಸಂವತ್ಸರ | 6 ಮನೆಬಂದಕೆ ಂಹೊನ್ನು ಕೊಟ್ಟುಶ್ರೀ |
| 2 ದಲಶ್ರೀಮತುರಾಮಪ್ರಯಗಳುಮುಳು | 7 ಸಾಲೇಶ್ವರದೇವರನಂದಾದೀಪವ |
| 3 ವಾಯವಾಡಪಾರುಪತ್ಯವಮಾಡುವಲ್ಲಿ | 8 ನಡಸುವರುಈಧರ್ಮಕೆಆರೊಬರು |
| 4 ಮದುರಗ್ರಾಮದಮಹಾಜನಗಳ . . | 9 ತಪ್ಪಬಾರದುದಯಂದುಬರಸಿದಸಾ |
| 5 ಪೊಳಗಾದ ಸಮಸ್ತವೂರ ಪೊಕ್ಕಲಿಗರು | 10 ಸನಮಂಗಳಮಹಾ ಶ್ರೀ ಶ್ರೀ ಶ್ರೀ |

84

ಅದೇ ಹರಾಬಿ ಕೊತ್ತನೂರ ಉಂಬಾಗಿಲಬಳಿ ಹೊಸದಾಗಿ ತಂದು ನಟ್ಟಿರುವ ಕಲ್ಲು.

ಪ್ರಮಾಣ.—3'—6"×2'—0".

1 ಶ್ರೀರುಧಿರೋದ್ಗಾ ರಿಸಂವತ್ಸ	8
2 ರವಕಾರ್ತಿಕಕುಂಭಚುಭ	9 ಗ್ರಾಮದಸೇಷ
3 ವಾರದಲುಸಿರಗ್ರಾಮದಸೇಷ	10 ಜನರುನಡಸುವರುಡದಕತಪದ
4 ನಾಯಕತನದಕೊಳ	11 ಮರುತಾಯಿಗತಪದವರುಮಂಗಳ
5 ಲದೇಕದ . . . ಅರಾಬಿ	12 ಶಿವನೇಗತಿನಾರಾಯಣನೇಗತಿ
6 ಳುಪಾದಗ್ರಾಮನು ಗದಾಧರ	13
7 ದಾಮೋದರದೇವರಪ್ರೀತ್ಯರ್ಥ	14

ಮಾಲೂರು ತಾಲ್ಲೂಕು.

85

ತೇಕಲ್ಲು ಹೋಬಳಿ ತೇಕಲ್ಲಿನ ಜೋಡೀದಾರವರ ವಶದಲ್ಲಿದ್ದ ತಾಮ್ರಶಾಸನ.

(ಸ್ಥಳದವರ ಪ್ರತಿ.)

- 1 ನಮಸ್ತುಂಗಕಿರಶ್ಚುಂ ಬಿಚಂದ್ರಚಾಮರಚಾರವೇ | ತ್ರೈಲೋಕ್ಯನಗ
- 2 ರಾರಂಭಮೂಲಸ್ತಂಭಾಯಶಂಭವೆ || ಹರೇರ್ಲೀಲಾವರಾಹಸ್ಯ
- 3 ದಂಪ್ಪ್ರದಂಡಸ್ಸಪಾತುವಃ | ಹೇಮಾದ್ರಿಕಲಶಾಯತ್ರಧಾತ್ರೀ
- 4 ಭತ್ತಶ್ರಿಯಂದಧೌ || ಸ್ವಸ್ತಿ ಶ್ರೀವಿಜಯಾಭ್ಯುದಯಶಾಲಿ
- 5 ವಾಹನಶಕವರುಷ ೧೭೫೦ಸಂದ ವರ್ತಮಾನವಿಕೃತಿನಾಪು
- 6 ಸಂವತ್ಸರದ ಶ್ರಾವಣಬ ೫ ನೋಮವಾರದಲುಆತ್ರೇಯಸಗೋ
- 7 ತ್ರಲಶ್ಯಲಾಯನಸೂತ್ರಖುಕಶಾಖಾನುವರ್ತಿಗಳಾದಯಿಂ
- 8 ಮುಡಿಕ್ಕಪ್ಪ ರಾಜವೊಡೆಯರವರಪೌತ್ರರಾದಚಾಮರಾಜ
- 9 ವೊಡೆಯರವರಪುತ್ರರಾದ ಶ್ರೀಮತ್ಸಮಸ್ತಭೂಮಂಡಲ
- 10 ಮಂಡನಾಯಮಾನನಿಖಿಲದೇಶಾವತಂಕರ್ಣಾಟಕ
- 11 ಜನಪದಸಂಪದಧಿಪ್ಪಾನಭೂತಶ್ರೀಮನ್ಮಹೀಶೂರಮ
- 12 ರಾಸಂಸ್ಥಾನಮಧ್ಯದೇದೀಪ್ಯಮಾನಅವಿಕಲಕಲಾನಿಧಿ
- 13 ಕುಲಕ್ರಮಾಗತರಾಜಕ್ಷೇತಿಪಾಲಪ್ರಮುಖನಿಖಿಲರಾ
- 14 ಜಾಧಿರಾಜಮಹಾರಾಜಚಕ್ರವರ್ತಿಮಂಡಲಾನುಭೂತ
- 15 ದಿವ್ಯರತ್ನಸಿಂಹಾಸನಾರೂಢಶ್ರೀಮದ್ರಾಜಾಧಿರಾಜ
- 16 ರಾಜಪರಮೇಶ್ವರಪೌತ್ರಪ್ರತಾಪಾಪ್ರತಿಮವೀರನರಪತಿ
- 17 ಬಿರುದಂತೆ ಬರಗಂಡಲೋಕೈಕವೀರಯದುಕುಲ
- 18 ಪಯಃಪರಾವಾರಕಲಾನಿಧಿಶಂಖಚಕ್ರಾಕುಶಕುಶಾರ
- 19 ಮುಕರಮತ್ಸ್ಯಶರಭಸಾಳ್ವಗಂಡಭೇರುಂಡಧರಣೀವರಾ
- 20 ಪದನುಮದ್ಗರುಡಕಂಠೀರವಾದ್ಯನೇಕಬಿರುದಭೂಷಿತ
- 21 ಶ್ರೀಮನ್ಮಹೀಶೂರಶ್ರೀಕೃಷ್ಣ ರಾಜವಡೆಯರವರು
- 22 ರಾಜ್ಯವನಾಳುವಲ್ಲಾವರಪ್ರಪ್ತನೆಯಿಂದಪ್ರಧಾನ
- 23 ಚಿಕ್ಕತಿಮ್ಮಯ್ಯ ಚಿಕ್ಕಲಿಂಗಯ್ಯನವರುರಾಜರ
- 24 ಪ್ರೀತಿಗಪಾತ್ರರಾದಸಿತ್ಯಾನ್ನದಾನವಿಶುದ್ಧರಾದ
- 25 ಶ್ರೀಸೀತಾರಾಮಾಭಟ್ಟರಪುತ್ರರಾದಅಹೋಬಲ
- 26 ಭಟ್ಟರಿಗೆ ಈವಿಕೃತಿಸಂವತ್ಸರದಾರಭ್ಯಈಜಂಗಾ
- 27 ಲಿಪ್ಪಲ್ಲಿಯೆಂಬ ಗ್ರಾಮವನ್ನು ನಿರುಪಾಧಿಕಸರ್ವ
- 28 ಮಾನ್ಯವಾಗಿ ಕೊಡಿಸಿದೇವೆಯಾದಕಾರಣ ಈಗ್ರಾ
- 29 ಮವನ್ನು ನಿರುಪಾಧಿಕಸರ್ವಮಾನ್ಯವಾಗಿ ನಡ
- 30 ಸಿಕೊಂಡುಬರುವಂತೆಸರ್ವಾಧಿಕಾರಿಲಿಂ

- 31 ಗಂಣಾಪಮಾಲರಿಗೆ ಅಪ್ಪಣೆಕೊಡಿಸಿದೇವೆಯಾದ
 32 ಕಾರಣನೀವು ಈಗ್ರಾಮವನ್ನು ಪುತ್ರಪೌತ್ರಪುತ್ರಂ
 33 ಪರ್ಯವಾಗಿ ನಿತ್ಯಾನ್ನ ದಾನಮಾಡಿಕೊಂಡುಬಾಜ
 34 ಶ್ರೀಯಃಪ್ರಾರ್ಥನೆಯಿಂದ ಅನುಭವಿಸಿಕೊಂಡುಬ
 35 ರುವುದು ಅದಿತ್ಯಚಂದ್ರಾವನಿಲೋನಲಕ್ಷ್ಯ ದೌರ್ಭೂ
 36 ಮಿರಾಪೋಹ್ಯದಯಂಯವಶ್ಯ | ಅಹಶ್ಯ ರಾತ್ರಿಶ್ಯ
 37 ಉಭೇಚಸಂಧ್ಯೆಫರ್ಮಶ್ಯ ಜಾನಾತಿನರಸ್ಯವೃತ್ತಂ || ಸ್ಯ
 38 ದತ್ತಾ ದ್ವಿಗುಣಂಪುಣ್ಯಂಪರದತ್ತಾನುಪಾಲನಂ
 39 ಪರದತ್ತಾ ಪಹಾರೇಣಸ್ಯದತ್ತಂನಿಷ್ಫಲಂಭವೇತ್ |
 40 ಸ್ಯದತ್ತಾ ಪುತ್ರಿಕಾಧಾತ್ರೀಪಿತೃದತ್ತಾ ಸಹೋದರೀ ||
 41 ಅನ್ಯದತ್ತಾ ಸ್ವಯಂವಾತಾದತ್ತಾಂಭೂಮಿಂಪರಿತ್ಯಜೇತ್
 42 ಶ್ರೀ ಶ್ರೀ ಶ್ರೀ ಶ್ರೀಕೃಷ್ಣ
 (ಇದರ ಮೂಲಸ್ತುತ ಸರ್ಕಾರದಲ್ಲಿದೆ.)

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ಅದೇ ತೇಕಲ್ಲಿನ ಬಳಿ ಕೆರೆಯಅಂಗಳದಲ್ಲಿ ಹುಣಸೇತೋಪಿನ ಬಂಡೆಯಮೇಲೆ.

ಪ್ರಮಾಣ—3'—0" × 4'—0"

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| 1 ಸೌಮ್ಯಸಂವತ್ಸರದಪುಷ್ಯಬಿಂಜಲೂ | 7 . . . ತ್ರಿಕಾಲದಪೂಜೆ . . . ಸೋಲಗತುಪ್ಪ |
| 2 ಶ್ರೀಮನ್ಮಹಾರಾಜಾಧಿರಾಜರಾಜಪರಮೇಶ್ವರಶ್ರೀ | 8 ದಂತನಡೆಸಿಕೊಂಡು ನಿಮಿತ್ತಬಯಲ |
| 3 ರಂಗರಾಯರುರಾಜ್ಯವನಾಳುವಕಾಲದಲುಶ್ರೀಮ | 9 ಕೆರೆಯಕೆಳಗೆಹತ್ತು ಕೋಳಗಭೂಮಿಯನ್ನು |
| 4 ತುಸಿಂಗಪದೇವದಣ್ಣಾಯಕರುಶ್ರೀಮದಖಿಲಾಂ | 10 ಬೇಯರಲ್ಲಿಧಾರಾದತ್ತವಾಗಿಅರ್ಪಿಸಿದರುಇ |
| 5 ಡಕೋಟಬಹ್ಲಾಂಡನಾಯಕಶ್ರೀವರದರಾಜ | 11 ದಮ್ಮವತಪ್ಪದನಡೆಸಿದವರುಪುಣ್ಯಕೆಭಾಜನರುಕೆಡಿಸಿ |
| 6 ದೇವರಶ್ರೀಕಾರ್ಯಕ್ಕೆ ದೀಪಾರಾಧನೆ | 12 ವಸರುನರಕಕಿಳಿವರು ಶ್ರೀ ಶ್ರೀ ಶ್ರೀ |

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ಅದೇ ತೇಕಲ್ಲಿಗೆ ಸೇರಿದ ಕೆರೆಯೊಳಗೆ ಹುಣಸೇತೋಪಿನ ಬಳಿ ಬಂಡೆಯಮೇಲೆ.

3'—0" × 4'—0"

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|---|--------------------------------------|
| 1 ಶ್ರೀರಸ್ತು ಸವುಮ್ಯಸಂವತ್ಸರದಪುಷ್ಯಬಿಂಜಲೂ | 7 ಬಯಲಕೆರೆಯಕೆಳಗೆ ಹತ್ತು ಕೋಳಗಗದ್ದೆ . . |
| 2 ಶ್ರೀಮದ್ರಾಜಾಧಿರಾಜರಾಜಪರಮೇಶ್ವರಶ್ರೀ | 8 ತಮ್ಮಮಾತಾಪಿತೃಗಳಿಗೆಪುಣ್ಯಲೋಕಾವಾಪ್ತಿಯಾ |
| 3 ರಂಗರಾಯರುರಾಜ್ಯವನಾಳುವಕಾಲದಲುಶ್ರೀಮ | 9 ಗಬೇಕೆಂದುರಾಯರಅಪ್ಪಣೆಯಿಂದಧಾರಾದತ್ತವಾಗಿ |
| 4 ಮತುಸಿಂಗ . . . ದೇವದಣ್ಣಾಯಕರುಶ್ರೀಮದಖಿಲಾಂ | 10 ಬಿಟ್ಟರುಈಧರ್ಮಕೆತಪಿಸಿದವರುಗೋವಕೊಂಡ |
| 5 ಡಕೋಟಬಹ್ಲಾಂಡನಾಯಕಶ್ರೀವರದರಾಜ | 11 ಪಾಪದಲಿಹೋದರು ಶ್ರೀ ಶ್ರೀ ಶ್ರೀ |
| 6 ದೇವರಶ್ರೀಕಾರ್ಯಕ್ಕೆಂದು | |

88

ನೇ ತೇಕಲ್ಲು ಹೋಬಳಿ ಕೊಮ್ಮನಹಳ್ಳಿಯಿಂದ ಹೋಗುವದಾರಿಯಲ್ಲಿ ಬೇಚರಾಕ್ ಉತ್ತರ ಬಂಡೆಯಮೇಲೆ.

- | | |
|-------------------|------------------------|
| 1 ಶ್ರೀಮತುವಿರೋಧಿಸಂ | 4 ಸೆಟ್ಟಕಟ್ಟಿಸಿದ್ದುದೇವರ |
| 2 ವತ್ಸರದಲುಅನಂತ | 5 ಸೇವಾರ್ಥ |
| 3 ಸೆಟ್ಟಯರಮಗಸಯಿತ | |

89

ಅದೇ ಹೋಬಳಿ ಯಾನಮೆಟ್ಟಲಹಳ್ಳಿಯಿಂದ ಹೋಗುವದಾರಿಯಲ್ಲಿ ಬೇಚರಾಕ್ ಉತ್ತರ ಬಂಡೆಯಮೇಲೆ.

ಪ್ರಮಾಣ—3'—0" × 3'—6"

- | | |
|-------------------------------|-------------------------------|
| 1 ಸ್ವಸ್ತಿ ಕವಪಾದವೆಗೆತಿಮನುಮತ | 4 ಗಳಅನುಮತಿಯಿಂದಸ್ವಹಸ್ತಪರಹಸ್ತ |
| 2 ಸಂವತ್ಸರದಲುದೇವಾಳ್ಯವುಬಿದ್ದುಕೆ | 5 ದಿಂದಹೊನ್ನ ನುಗಳಿಸಿದೇವಾಲಯವನು |
| 3 ಟ್ಟುಹೋಗಿರಲಾಗಿಅವೂರಮಹಾಜನ | 6 ಜೀರ್ಣೋದ್ಧಾರವಮಾಡಿದಕೆನ್ನವನಾಯಕ |
- (ಮುಂದೆ ಖರವಣಿಗೆ ಇಲ್ಲ.)

90

ಅದೇ ಹೋಬಳಿ ಹುಳದೇನಹಳ್ಳಿ ಗ್ರಾಮದಲ್ಲಿ ಕಲ್ಲುಜಂಚಿಗೆ ನಟ್ಟಿರುವ ತುಂಡುಕಲ್ಲು.

ಪ್ರಮಾಣ—2'—6" × 1'—6"

- 1 ಸ್ವಸ್ತಿಶ್ರೀನೋವುಬಿರಸರ
- 2 ಗಣ್ಣುಸುಸಿರಮುಮುಳವೊ ?
- 3 ರೂಪೂಂಗವುಣ್ಣುಕಾಣಿಕೆಹಿ

- 4 ಹುಯಿ[ಲೊ]ಳುಸತ್ತಾಕರವೂ
- 5 ತಮುತಿವರ್

(ಮುಂದೆ ಬರವಣಿಗೆ ಇಲ್ಲ.)

91

ಅದೇ ಊರ ಮಧ್ಯೆ ಬಿದ್ದಿರುವ ಕಲ್ಲು.

ಪ್ರಮಾಣ—3'—0" × 2'—6"

(ಮೇಲುಭಾಗದಲ್ಲಿ ಪಾರ್ಶ್ವದಲ್ಲಿ ಕಲ್ಲು ಒಡೆದುಹೋಗಿದೆ.)

- 1 ಪರಮೇಶ್ವರಪ್ರಭುವೀರಾಯ್
- 2 ರಸಾರಪುರವೂರವಳ್ಳಿಯ
- 3 ಯೊಳ್ಳುಟ್ಟುಕೊಣಕೆಹಿ
- 4 ನನ್ನಯಡಿಗಳ್ಳುಡದರಾತಾದ

- 5 ರುಸಾಪ್ಪೆಸಿಡಿಲವಡುತೊಹಿ
- 6 ಪಾಳುಅಜುಗೊಳಕೆಹಿಯಕೆಳಗ
- 7 ಣದನವಿಯುಮನೆತಾಣದಕೆಸಾ
- 8 ವತ್ತರುತೇಕಲ್ಪಾಡವಿಟ್ಟುತಾಹಿದ

ಮುಳಬಾಗಲು ತಾಲ್ಲೂಕು

92

ಮುಳಬಾಗಲೆ ಹೋಬಳಿ ಮರಹೇರು ಗ್ರಾಮಕ್ಕೆ ಸೇರಿದ ಹುಚ್ಚೇರಿ ಕೆರೆಯ ತೊಬಿನ ನಿಲುವುಕಂಬದಲ್ಲಿ

ಪ್ರಮಾಣ—2'—3" × 1'—2"

- 1 ಸ್ವಸ್ತಿಶ್ರೀಕೊಹಿಯ
- 2 ರಮಗವ್ವಾಣಗಾ
- ವುಣ್ಣುಕೊಹಿಯ
- 4 ಬವರಿಯವ್ವಾಟುನಲ್ಲಿ
- 5 ರಾಹಂಅಟುನತ್ತಾಡು

- 6 ಉರ್ಗವ್ವಾಣಗಾವುಂಗಾ
- 7 ಕೆಹಿಯಬವರಿಸರಜೆವಿಟ್ಟು
- 8 ಇದಂತೆಹಿದೊಯ್ದು
- 9 ಪಟ

93

ಅದೇ ಹೋಬಳಿ ಯಲವುಹಳ್ಳಿಯಿಂದ ಪೂಜೇನಹಳ್ಳಿಗೆ ಹೋಗುವ ದಾರಿಯಲ್ಲಿ ಈಚಲಮರಗಳ

ಮಧ್ಯದಲ್ಲಿ ಬಿದ್ದಿರುವ ಕಲ್ಲು.

ಪ್ರಮಾಣ—3'—6" × 2'—3"

- 1 ಸ್ವಸ್ತಿಶ್ರೀವಿಜಯಾಬ್ಬಿ
- 2 ಪರವಿಧಾವಿಸಂವತ್ಸರಮಾಗಬಿ
- 3 ಪುಣ್ಯಕಾಲದಲಾಶ್ರೀಮತುರಾಜಾ
- 4 ಭರಾಜಶ್ರೀದೇವರಾಯಮಹಾ
- 5 ರಾಯರಾಜ್ಯದಲಾನಾಡಪ್ರಭುಚಿನ್ನ ಪರಸರು
- 6 ಶ್ರೀಮದಖಿಲಾಂಡಕೋಟಿಬ್ರಹ್ಮಾಂಡನಾಯಕ
- 7 ಸಾರ್ವಭೌಮಶ್ರೀಕೋದಂಡರಾಮೇದೇವರಿಗೆ ತನ್ನ
- 8 ಪಕ್ಷೋತ್ಸವಮಾನೋತ್ಸವಮೊದಲಾದಕುಳಕಾಶ್ಯಗಳ
- 9 ಈರಾವನಮುದ್ರದಕರಯನ್ನು ಕಟ್ಟಿಸಿಕೊಡಿಯ
- 10 ಭೂಮಿಯನುಸರ್ವಮಾನ್ಯವಾಗಿಟ್ಟುಕೊಟ್ಟರು
- 11 ಈದೇವಸ್ವವನುಅಪಹರಿಸಿದವರುಗೋವಕೊಂಡಪಾಪ
- 12 ಸಾಮಾನ್ಯೋಯಂಧರ್ಮಸೇತುನ್ಮಾಪಾಣಾಂಕಾಲೇ
- 13 ಭವದ್ಭೀಸರ್ವಾನೇತಾರ್ಥಾಭಾವಿನಃಪಾರ್ಥಿವೇಂದ್ರಾರ್ಥಾ
- 14 ಯೋಭೂಯೋಯಾಚತೇರಾನುಭದ್ರಃ || ಶ್ರೀರಸ್ತು

94

ಅದೇ ಶಾಸನದ ಕೆಳಭಾಗದಲ್ಲಿ.

- | | |
|--|---|
| 1 ಖರಸಂವತ್ಸರದವಯಿಶಾಖಶು ೧೫ ಬುಧವಾರದಲು | 4 ಮನಾಥದೇವರಿಗೆ ದೀಪಾರಾಧನೆಗೆಂದುಕೊಟ್ಟುದು |
| 2 ಶ್ರೀಮತುರಾಮಪ್ಪಗಳು ಶ್ರೀಮದಬಿಲಾಂಡಕೋಟೆ | 5 ಸರ್ವಮಾನ್ಯಹೊಲ ೧೫ ಹತ್ತು ಕೊಳಗಧನುನಡಿಸಿ |
| 3 ಬ್ರಹ್ಮಾಂಡನಾಯಕದೇವತಾಚಕ್ರವರ್ತಿಶ್ರೀಕೋಡಂಡರಾ | 6 ದವರುಪುಣ್ಯಭಾಗಿಗಳಹರು ಶ್ರೀ ಶ್ರೀ ಶ್ರೀ . . |

95

ಅದೇ ಹೋಬಳಿ ಇರುಗಮುತ್ತನಸಲ್ಲಿಗೆ ಆಗ್ನೇಯ ವೆಡ್ಡ ರಬಂಡೆಯಲ್ಲಿ

ಪ್ರಮಾಣ—4'—6" × 3'—0"

- 1 ಶುಭಮಸ್ತು
- 2 ಸ್ವಸ್ತಿ ಶ್ರೀವಿಜಯಾಭ್ಯುದಯಶಾಲಿವಾಹನಶಕ್ತ
- 3 ವರುಷ ೧೬೦೬ಭಾವಸಂವತ್ಸರದಚಯಿತ್ರಶುಕ್ಲಿಲು
- 4 ಶ್ರೀಮತುಮುಳವಾಯಿನಾಡಪ್ರಭುಸಂಕಪ್ಪಗಳುಶ್ರೀ
- 5 ಮತುಚಿಕರಾಯತಮ್ಮೇಗವುಡರಅಪ್ಪಣೆಯಲು
- 6 ತಿಮ್ಮೇನಾಯಕರಿಗೆಮುಳುವಾಯಿಸೀಮೆಯಗುಡತ . .
- 7 ನವನುಕೊಟ್ಟುಪ್ರಾಕುಆಸೀಮೆಯಲಿರುವಸಂಕಟಗಳಂ
- 8 ಪರಿಹರಿಸೂಡೆಂದುಕುಮ್ಮರಕುಂಟೆಯೆಂಬಗ್ರಾಮವ
- 9 ನುಈಗವುಡಿಕೆಗೆಸರ್ವಮಾನ್ಯವಾಗಿನಾಡಜನರಅನು
- 10 ಮತದಿಂದಕೊಟ್ಟುರುಡದನುಆರೊಬ್ಬರೂಪ್ರತಿಪಾಲಿಸೂದು
- 11 ಇದಕಿನಾಡಜನರವಸ್ಥಿತಸ್ವದತ್ತಾದ್ವಿಗುಣಂಪುಣ್ಯಂ
- 12 ಪರದತ್ತಾನುಪಾಲನ ಪರದತ್ತಾಪಹಾರೇಣಸ್ವದತ್ತಂನಿಷ್ಫಲಂ
- 13 ಭವೇತ್ | ಸ್ವದತ್ತಂಪರದತ್ತಾಂವಾಯೋದರೇತವಸುಂಧರಾಂ
- ಪಷ್ಠಿ ವರ್ಷಸಹಸ್ರಾಣಿವಿಷ್ಣುಯಾಂಜಾಯತೇಕ್ರಿಮಿಃ | ಶ್ರೀ
- 15 ರಸ್ತು ಶುಭಮಸ್ತು ಶ್ರೀ ಶ್ರೀ ಶ್ರೀ

96

ಅದೇ ಕಸಬಾ ಹೋಬಳಿ ಶ್ರೀರಂಗಪುರದ ಕಲಚೆರುವು ಮರವೆ ಬಂಡೆಯಮೇಲೆ.

ಪ್ರಮಾಣ—4'—0" × 2'—6"

- | | |
|-------------------------------|-----------------------------|
| 1 ಶ್ರೀಮತುಬಹದ್ದಾನೃಸಂವತ್ಸರಂ | 6 ಬಾದಾನುಕು ಸಮರ್ಪಿಸಿಕನಾರಿ |
| 2 ಚಯಿತ್ರಶುಭತದಿಯಬುಧವಾರ | 7 ಕೇಳವನಮು ೨೦ ವೃಹಸ್ಪತಿ |
| 3 ಮಂದುಶ್ರೀಮತುರಾಜಮಾನ್ಯಲೈನ | 8 ಈಧರ್ಮಾಚಾರಜನವಾರುತಮ |
| 4 ಶ್ರೀರಂಗರಾಯಲುವಾರುಮುಳು | 9 ತಲ್ಲಿತಂಡುಲಕುದ್ರೋಹಂಚೇ |
| 5 ವಾಗಲಿಶ್ರೀಮದ್ವಿಠಲೇಶ್ವರಸ್ವಾಮಿ | 10 ಸಿನವಾರು ರಂಗರಾವ ಶ್ರೀ ಶ್ರೀ |

97

ಅದೇ ಹೋಬಳಿ ಅಂಬಲಿಕಲ್ಲುಬೆಟ್ಟಕ್ಕೆ ಉತ್ತರದಲ್ಲಿ ಮುನಿಯಪ್ಪನ ಹೊಲದಲ್ಲಿ ಬಿದ್ದಿರುವ ತುಂಡುಕಲ್ಲು.

ಪ್ರಮಾಣ—2'—3" × 2'—0"

- | | |
|--------------------------------|-----------------------------------|
| 1 ಶ್ರೀಮತುಆರಾಧ್ಯವೀರಣವೊಡೆಯರ | 5 . . ಕೊಟ್ಟಹೊಲ ೧೫ ಹತ್ತು ಕೊಳಗಬೋವ |
| 2 ಮಕ್ಕಳುಮರಗಲಿಂಗಣವಡೆಯರಿಗೆ | 6 ನಕೇರೆಯಕೆಳಗೆಗದ್ದೆ ೧೫ ಹತ್ತು ಕೊಳಗಈ |
| 3 ನಿಮ್ಮಶಿಕಮಕ್ಕಳುಕುಮಾರಮಾದವೊಡೆಯರ | 7 ಧರ್ಮಕೆವೂರಮಹಾಜನಗಳನೊಪ್ಪಿತಶ್ರೀ |
| 4 ಮಕ್ಕಳುಶಂಭುಲಿಂಗದೇವರುವೂರ . . | 8 ಗುರುಲಿಂಗದೇವರೇಗತಿಶುಭಮಸ್ತು |

98

ಅದೇ ಹೋಬಳಿ ಅನಹಳ್ಳಿ ಯೆಲ್ಲೆಯಲ್ಲಿ ನಟ್ಟಿರುವಕಲ್ಲು.

ಪ್ರಮಾಣ—5'—0" × 3'—6"

(ಸವೆದುಹೋಗಿದೆ.)

- 1 ಶ್ರೀಶುಭಮಸ್ತು ಸ್ವಸ್ತಿ ಶ್ರೀವಿಜಯಾಭ್ಯುದಯಶಾಲಿವಾಹನ
- 2 ಶಕವರುಷ ೧೫೭೩ನೆಯಪರೇಧಾವಿಸಂವತ್ಸರದಶ್ರಾವಣಶುಕ್ಲಿ
- 3 ಗುರುವಾರಸೋಮೋಪರಾಗಪುಣ್ಯಕಾಲದಲುಮರವೂರಶ್ರೀರಾ
- 4 ಮದೇವರಅವೃತಪಡಿನೈವೇದ್ಯಕೆಶ್ರೀಮನ್ಮದಾರಾಜಮಾನ್ಯ
- 5 ಸರ್ವಾಧಿಕಾರಿತ್ವ ಪ್ಲವ್ವನಾಯಕರುದಯಪಾಲಿಸ್ತ ರಾಮಸಮುದ್ರಗ್ರಾಮ
- 6 ಇದಕವೊಳಗಾದನಿಧಿನಿಕ್ಷೇಪಕಾಡಾಂಭನೀರಾರಂಭಮೊದಲಾದ

- 7 ಸರ್ವಸ್ವಾಪ್ಯವನುದೇವರಶ್ರೀಕಾರ್ಯವನಡನುವಧಮ್
 8 ಪುತ್ರಪೌತ್ರಪರಂಪರೈವಾಗಿಸುಖದಿಂದಅನುಭವಿಸೂದು
 9 ದೇವರಿಗೆ ಗವುಡಮಹಾಜನಂಗಳು
 10 ಭಟ್ಟರು ಮುಂತಾಗಿ ಆರಾಮೇಶ್ವರದೇವರಿಗೆ
 (ಮುಂದೆ ಕಾಣುವದಿಲ್ಲ.)

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ಆವನಿ ಹೋಬಳಿ ಮಾದೇನಹಳ್ಳಿ ಜೋಡೀದಾರರ ಪುಸ್ತಕ ಕೋಶದಲ್ಲಿದ್ದ ಶಾಸನದ ನಕಲು.

- | | |
|---|--|
| 1 ಸ್ವಸ್ತಿಶ್ರೀವಿಜಯಾಭ್ಯುದಯಶಾಲಿವಾಹನಕಾಬ್ದಿಂಬುಲು | 13 ಸಹರಣ್ಣೋದಕದಾನಧಾರಾಪೂರ್ವಕಮುಗಾತ್ರಿಕರಣ |
| 2 ೧೬೩೩ಅಗುನೇಟಿಖರನಾಮಸುಸತ್ವರಂಆಶ್ವಿಜಮಾಸಪಂಚ | 14 ತ್ರಿವಾಚಿಕಮುಗಾಚ್ಚ ನಾಮುಗನುಕಮಿರುಪುತ್ರ |
| 3 ಮಿಾಬುಧವಾರಮಂದುಶ್ರೀಮತುರಾಜಾಧಿರಾಜಚಕ್ರ ರಾಯ | 15 ಪವುತ್ರಪರಂಪರೈವಾಗಿಸುಖದಿಂದಅನುಭವಿಸುರಾವಲನನಿ |
| 4 ತಮ್ಮಗೌನಿಅಪ್ಪಣಚೇತಶ್ರೀಮತುರಾಯವೆಂಕಟಸ್ವಗಾರ | 16 ವ್ರಾಯಿಂಚಿಚ್ಚ ನ (ಇಚ್ಚೆ ನ) ಭೂದಾನಧರೈ ಶಾಸನಮು |
| 5 ಪೌತುಲಯಿನರಾಯಮುನಿರಾಜಾಪುತ್ರಲಯಿನನಂಕರ | 17 ಇಂದ್ರೇಪ್ಪಚ್ಚ ತಿಚ್ಚಾಂಡಾಲೇಂಕಿಮಿದಂಪಚ್ಚೇತೇತ್ಯಯಾ |
| 6 ರಾಜಾಗುರಯಚ್ಚಾಖ್ಯಾಧ್ಯಾಯಲೈನವಾಧೂಳಿಗೋತ್ರಂ | 18 ಶೈವಾಂಸಂಸುರಯಾಸಿಕ್ತಂನೃಕಪಾಲೇಚಿತಾಗ್ನಿನಾ |
| 7 ಶ್ರೀನರಸಂಭಟ್ಟಲವಾರಿಪೌತ್ರಲಯಿನಅನ್ನಂಭಟ್ಟಲವಾರ | 19 ದೇವಬ್ರಾಹ್ಮಣವೃತ್ತಿನಾಂಯೇಹರಂತಿನರಾಧಮಾಃ |
| 8 ಪುತ್ರಲಯಿನಸ್ಥಳಂರಾಮಾಚೋಯಿಸಲಕುವ್ರಾಯಿಚಿ | 20 ತೇಷಾಂಪಾದರಚೋಭೀತ್ಯಾಚಮ್ಪಾಚಾಚ್ಚಾ ದಿತಂಮಯಾ |
| 9 ಇಚ್ಚೆ ನಧಾನಧರ್ಮಶಾಸನಕ್ರಮಮಟ್ಟನನು ಮಾವಂಶ | 21 ಸ್ವದತ್ತಾದ್ವಿಗುಣಂಪುಣ್ಯಂಪರದತ್ತಾನುಪಾಲನಂ \| ಪರ |
| 10 ಸ್ಥಲಕುಪೂರ್ವಮುನುಂಚಿನಡಚೇತಿಮೃನಾಯನಚೆರು | 22 ದತ್ತಾ ಪಹಾರೇಣಸ್ವದತ್ತಂನಿಷ್ಪಲಂಭವೇತಿದಾನಪಾಲನ |
| 11 ಪುಕಿಂದರಾಜಕಾಲುವಕುಪೂರ್ವಭಾಗಮುಂಡೇಪಂದು | 23 ಯೋರ್ಮಧೈದಾನಾಚ್ಚೈಯೋನುಪಾಲನಂದಾನಾತ್ |
| 12 ಮುಖೋಮಿನಿನಾಪೂರ್ವೀಕುಕುಸದ್ಗತಿಪ್ರಾಪ್ತಿಗೆಗಾನು | 24 ಸ್ವರ್ಗಮವಾಪೋತಿಪಾಲನಾದಚ್ಚೈತಂಪದಂ |

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ಅದೇ ಹೋಬಳಿ ಮೇಲಾಗಾಣಿಯ ಬಳಿ ಹನುಮೇಗೌಡನ ತೋಟದ ಭೂಮಿಯಲ್ಲಿ ಹೊಸದಾಗಿ ಸಿಕ್ಕಿದ ಕಲ್ಲು.

ಪ್ರಮಾಣ.—2'—3" × 4'—6".

- | | |
|---------------------------------|--|
| 1 ಶ್ರೀರಣಾಪೋಕಶ್ರೀ : | 6 ಗಳೆಪನ್ನರಡುಮಾಳಪಾಳುಕೋಡಕೆಜಿಯುಂ |
| 2 ವೃಯ್ಯನ್ನಂಗರಾಜ್ಯಂತೋವೃತ್ತಜುಸಾಸಿ | 7 ಅಯ್ಯೊಂದಿ ಕಾದುಪತೋಂದಿ ಪ್ರಸಾದಂಗೆಯೊರ್ |
| 3 ರಮುಮಾಳಅವರಾಮಾಸಾಸಾವಸ್ತವಿವಿಟ್ಟ | 8 ಗೊಟ್ಟಜಿಯರವೃಲಕೆಕೊಟ್ಟದುಅಯ್ಯೊಮ್ಮ |
| 4 ಪುರಸಕ್ಕೋವಳಾಲನಾಡುಮೂನೂಜುಮಾಳ | 9 ಕಣನಿಇದಾನಲೆದೊನ್ನಣ್ಣ ಮಹಾಪಾತಕನಕ್ಕುಂ |
| 5 ಅವರಾಪೆರ್ಗಡೆಗಡಶ್ರೀಪುಲಿ | 10 ಶ್ರೀಪೊಡಿಪ್ಪಡಿಯಗ್ಗಯ್ಯೊಮ್ಮಕಣನಿಕೊಟ್ಟರ್ |

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ಅದೇ ಆವನಿ ಹೋಬಳಿ ಗುಟ್ಟಹಳ್ಳಿ ಕರೆಯಬಳಿ ಬಂಡೆಯಮೇಲೆ.

ಪ್ರಮಾಣ.—3'—6" × 3'—3"

- | | |
|----------------------------------|--------------------------------|
| 1 ಶಾರ್ವರಸಂವತ್ಸರದವಯಿಕಾಖಶಿಖಲ | 4 ವಂಶೀಕರುಪಾಲಿಸಿಕೊಂಡುಬಾಹೋದೇಂದು |
| 2 ಶ್ರೀಮತುಅಮ್ಮಗೌವರಮಗಜೆನ್ನಪ್ಪಗೌಡರು | 5 ಬರಸಿದಶಿಲಾ ಶಾಸನಶ್ರೀಗೋಪಾಲಕೃಷ್ಣ |
| 3 ಮಾಡಿಧರಮುಮಂಟಪದಸೇವೇದನನಮ್ಮ | |

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ಅದೇ ಹೋಬಳಿ ಜೋಡೀ ಮರಕಲಘಟ್ಟದ ಊರಮುಂದೆ ನಿಲ್ಲಿಸಿರುವ ಕಲ್ಲು.

(ಮುಂಭಾಗ)

- 1 ಕುಭಮಸ್ತು ಸ್ವಸ್ತಿಶ್ರೀವಿಜಯಾಭ್ಯುದಯಶಾಲಿವಾಹನಕಾಬ್ದಿ
- 2 ನೆಯನಿರೋಧಿಕ್ಯತುಸಂವತ್ಸರ
- 3 ಆಶ್ವೀಜಶುದಧಶಮಿಯಲು
- 4 ಶ್ರೀಮನ್ಯುರಾರಾಜಾಧಿರಾಜ
- 5 ರಾಜಪರಮೇಶ್ವರಶ್ರೀವೀರಪ್ರ
- 6 ತಾಪಶ್ರೀರಂ ಗರಾಯಮರಾ
- 7 ರಾಯರುಪೃಥ್ವೀರಾಜ್ಯವನಾಳುಪ
- 8 ಕಾಲದಲಾಶ್ರೀಮತುಆವನಿಯು
- 9 ಶ್ರೀರಾಮೇಶ್ವರದೇವರಪಾದಾರಾಧಕ
- 10 ಶ್ರೀಸಂಕರಪ್ರತಿಪ್ಪಯ್ಯಚೆನ್ನಯ
- 11 ಗಳುತಮುಗಿಟತ್ರಾರ್ಜಿತವಾಗಿ
- 12 ನಿರಾಬಾಧವಾಗಿಸರ್ವಮಾನ್ಯ
- 13 ವಾಗಿನಡದುಬರುವಂ ತ

(ಹಿಂಭಾಗ)

- 15 ಮರಕಲ್ಲುಗಟ್ಟವೆಂಬ
- 16 ಗ್ರಾಮವನನರಸಪಗಳ
- 17 ತಮ್ಮಕಾಡಪ್ಪಗಳಿಗೆಧರ್ಮವ
- 18 ಮಾಡಬೇಕೆಂದುನಮ್ಮಲ್ಲಿನಾವು
- 19 ಯೋಚಿಸಿಕುಪ್ರಾಮಕೇರಿದ
- 20 ಕಾಡಾರಂಭನೀರಾರಂಭತೋ
- 21 ಟುಡಿಕೆಸಹಸಹರಣ್ಣೋದ
- 22 ಕದಾನಧಾರಾಪೂರ್ವಕವಾಗಿ
- 23 ತ್ರಿಕರಣತ್ರಿವಾಚಿಕವಾಗಿ ಕೊಟ್ಟ
- 24 ದುದಾನಪಾಲನಯೋರ್ಮಧೈ
- 25 ದಾನಾತ್ಶ್ರೀಯೋನುಪಾಲನಂ
- 26 ದಾನಾತ್ಸರ್ವ
- (ಮುಂದೆ ಕಾಣುವದಿಲ್ಲ.)

ಮೈಸೂರು ದಿಷ್ಟಿಕ್ಟಿನ ಶಾಸನಗಳು.

ಚಾಮರಾಜನಗರ ತಾಲ್ಲೂಕು.

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ಉಮ್ಮತ್ತೂರು ಹೋಬಳಿ ನವಿಲುಗೆರೆಗೆ ಹೋಗುವ ದಾರಿಗೆ ದಕ್ಷಿಣದಲ್ಲಿ ಬಿದ್ದಿರುವ ಕಲ್ಲು.

- 1 ಸ್ವಸ್ತಿಶ್ರೀವಿಜಯಾಭ್ಯುದಯಶಾಲಿವಾಹನಶಕವರುಷ ೧೪೫೦
- 2 ಸಂಧುವರ್ತಮಾನವಾದ ಸರ್ವಧಾರಿ ಸಂವತ್ಸರದ ಚೈತ್ಯ ಶು ೩ ಲು
- 3 ಶ್ರೀಮನ್ಮಹಾರಾಜಾಧಿರಾಜರಾಜಸರಮೇಶ್ವರಶ್ರೀವೀರಪ್ರತಾಪಕೃಷ್ಣದೇವ
- 4 ರಾಯಮಹಾರಾಯರು ಪೃಥ್ವೀರಾಜ್ಯಂಗಯವುತ್ತಿರಲು ಶ್ರೀ ವೀ
- 5 ರಕ್ತಪ್ಪದೇವಮಹಾರಾಯರಿಗೆ ಧನ್ಯವಾಗಬೇಕೆಂದು ಆವೂರಮ
- 6 ಹಾಜನಗಳ ಅನುಮತಿಯಿಂದ ಅಚಂದ್ರಾರ್ಕವಾಗಿನಡಿಯಲಿಯೆಂದುರಾಯರ
- 7 ನಿರೂಪದಾದಬಯಸದೇವರಸರು ಆರಹಳ್ಳಿಗ್ರಾಮವನು
- 8 ಭಾರದ್ವಾಜಗೋತ್ರದ ಅಪಸ್ತಂಬಸೂತ್ರದಯಜಾಶಾಖಾಧ್ಯಾಯಿ
- 9 ಗಳಾದ ರಾಮೇಚ್ಚೋಯಿಸರು ಮತ್ತು ಅವರ ತಮ್ಮಂದಿರು ಲಿಂಗಣ
- 10 ಜೋಯಿಸರಿಗೂ ಸಹ ತಥಾತಿಥಿ ಪುಣ್ಯಕಾಲದಲ್ಲುಧಾರಾದತ್ತವಾಗಿ ಕೂ |
- 11 ಟ್ಟರು ಇದನು ಅವನಳಿದರುಅವರತಾಯಿಗೆತಪಿದವರು
- 12 ದಾನಪಾಲನೆಯೋರ್ವಧ್ಯ ದಾನಳ್ಳಿ ಯಾನುಪಾಲನಂ ದಾ
- 13 ನಾತಸ್ವರ್ಗಮನಾಪೋತಿಪಾಲನಾದಚ್ಚುತಂಪದಂ

ಮೈಸೂರು ತಾಲ್ಲೂಕು.

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ಮೈಸೂರು ಶಾಸನದ ಇಲಾಖೆಯ ಪಂಡಿತರು ಶ್ರೀಮಾನ್. ಎಚ್. ಕೇಷವಯ್ಯಂಗಾರ್ಯರು

ಹಾಜರ್ಮಾಡಿದ ಸನ್ನದು.

(ಈ ಸನ್ನದಿನ ಮೇಲುಭಾಗದಲ್ಲಿಶ್ರೀಚಾಮರಾಜ ವಡೇರ ತಮಜಕೃಷ್ಣರಾಜವಡೇರು ಎಂತದೇವನಾಗರಾಕ್ಷರದಲ್ಲಿಮುದ್ರೆಯಿದೆ).

ಶ್ರೀ

ಕೃಷ್ಣರಾಜವಡೆಯರವರು

- 1 ಸರ್ವಧಾರಿಸಂವತ್ಸರದ ಮುಘೆ ೮೯ ಸ್ಥಿರವಾರದಲ್ಲು ಶ್ರೀಮತ್ತು ||
- 2 ಶ್ರೀಮದ್ವೈದಮಾರ್ಗಪ್ರತಿಷ್ಠಾನನಾಚಾರ್ಯೋಭಯವೇದಾಂತಪ್ರವ
- 3 ತರ್ಕರಾದಅಘಲಯಾಕೂವನಾಡೂರುಚಿನ್ನಯ್ಯಶ್ರೀಸಿವಾಸಾಚಾ
- 4 ರೈರಿಗೆಬರಕಿಕಳುಹಿಸಿದನಿರೂಪಾದಾಗಿ ಈವರಿಗೆ ಸರ್ವರೂಪ
- 5 ನಾವುಕ್ಷೇಮದಲ್ಲಿಧೇವೆ ಸಿಂವಕ್ಷೇಮಕ್ಕೆ ಆಗಾಗ್ಗೆ ಬರಕಿಕಳುಹಿಸುವ
- 6 ದು ತರುವಾಯತರಮನೆಸವಿಸದದಲ್ಲಿ ಹೊಸದಾಗಿನಿರ್ಮಾಣಮಾ
- 7 ಡಿಸಿರುವದೇವಾಲಯದಲ್ಲಿ ಈ ಸಂವತ್ಸರದ ಫಾಲ್ಗುಣ ಶು ೯ದಿವಸ
- 8 ಶ್ರೀಕೃಷ್ಣದೇವರಪ್ರತಿಷ್ಠೆಯಾಗುವದ್ದರಿಂದಯಾ ಸು | ಫಾಲ್ಗುಣ ಶು ೫
- 9 ದಿವಸ ನೀವುಮೈಸೂರಿಗೆ ಬಂದು ಕೇರುವಂತಮಾಡಿಸುವದು ಬ ತಾರೀ
- 10 ಬಿ ೨೮ನೆ ಮಾಡೆ ವೆಬರವರಿ ಸರ್ವರೂಪನೆ ಇಸವಿ ಖತ್ತ ಅರಮನೆ ಸು
- 11 ಖರಾಯಮನಪ್ಪಹಜಾರು (ಇಲ್ಲಿ 'ಶ್ರೀಕೃಷ್ಣ' ಎಂದು ಕನ್ನಡದಲ್ಲಿ ರೂಪವಿದೆ.)

ನಾಗಮಂಗಲ ತಾಲ್ಲೂಕು.

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ನಾಗಮಂಗಲ ಟೌನ್‌ನಲ್ಲಿ ಮಿಡಲ್‌ಸ್ಕೂಲ್ ಮೆಟ್ಟಲಿನ ಬಳಿ ಬಿದ್ದಿರುವ ಕಲ್ಲು.

(ಕಲ್ಲು 3 ತುಂಡಾಗಿ ಬಿದ್ದಿದೆ)

ಪ್ರಮಾಣ—4'—6" × 1'—6"

- 1 ಶ್ರೀಯವರಪಾದ
- 2 ಸ್ವಸ್ತಿ ಶ್ರೀಜಯಾಭ್ಯುದಯಶಾಲಿವಾ
- 3 ಹನಕಕ ಬ ೧೩೩೩ ಸ
- 4 ಎದವರ್ತಮಾನವಿಶ್ವಾಸ
- 5 ಸುಸಂ ಕಾರ್ತಿಕ ಶು ೧೦೦೦
- 6 ಹಯವನಗೋತ್ರ ಸೂತ್ತಿ
- 7 ರದಚಿಕಂಠ್ಯಯ್ಯ ಜಕಂ
- 8 ಹೈಯ್ಯನವರಸಂತತಿ ಕಂ
- 9 ಮುಗಾರಾದ ಚಂಠ್ಯಯ್ಯವೆಂ
- 10 ಗಟಪತ್ಯಯ್ಯ ತಿಮ್ಮಪ್ಪಯ್ಯ

- 11 ನವರಮಾಳ್ಳು ಮೊಮ್ಮಾಳ್ಳು ಸ
- 12 ದರಿ ಅದೇಸರಿನವರು ಶ್ರೀಯವ
- 13 ರ್ಗಿ ಸಮರ್ಪಕವಾವಾಡಿದತ್ತ
- 14 ಶೇವಾರ್ತಗೋಪುರಮುಂತಾದ ವಿ
- 15 ಮಾನಗಳು ಜೇಣೋದ್ಧಾರವಾಗಿ.
- 16 ಮುಂತಾಗಿ ಪುತ್ಸವರು ಪ್ರಭಾವ
- 17 ಳಗಳುಬಾಗಿಲವಾಡಗಳುಚಿನ್ನ ಬೆ
- 18 ಳ್ಳಿ ಅಭರಣಗಳು ಬೇರೆ ಸಾಮಾನು
- 19
- 20 ಸ್ವಯಾರ್ಜಿತಸೇವಾರ್ತ

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ದೇವಲಾಪುರದ ಹೋಬಳಿ ತಿಬ್ಬನಹಳ್ಳಿಯಲ್ಲಿ ತಿಪ್ಪೆಹಳ್ಳದಲ್ಲಿ ಬಿದ್ದಿರುವ ಕಲ್ಲು.

ಪ್ರಮಾಣ—8'—0" × 2'—6"

- 1 ಸ್ವಸ್ತಿ ಶ್ರೀ ವಿಜಯದ ಶಾಲಿವಾಸ
- 2 ನಪಕವರುಶ ೧೪೪೩ ತಾರಣಸಂವತ್ಸ
- 3 ರದ ಮಾರ್ಗಕಿರ ಬ ೧೦ ಬು ಶ್ರೀಮನ್ಮ
- 4 ಹಾಮಂಡಲೇಶ್ವರಪೂರ್ವಪಕ್ಷಿ ಮದ
- 5 ಕ್ಷಿಣಚತುಸ್ಸಮುದ್ರಾಧಿಪತಿವೀರಶ್ರೀ
- 6 ಕ್ರಿಷ್ಣರಾಯರುವಿದ್ಯಾನಗರದಲು
- 7 ಪುಣ್ಯರಾಜ್ಯಂ ಗೃಹಾಂತಿರಲು ನಂ
- 8 ಂಮಜೆಂನಪಟಣದ ಯಿರಪ
- 9 ದೇವರಿಗನಲು ಅಮೃತಪಡಿಗೆ ಸ

- 10 ಗಮಂಗಲಕ್ಕೆ ಸಲುವದೇವಲಪುರ
- 11 ದಸ್ತನದ ತಿಬ್ಬನಹಳ್ಳಿಯನ್ನು ಪ್ರ
- 12 ತಿಸುಧೆಯವದ ಕ್ರಿಷ್ಣರಾಯನ
- 13 ಮುದ್ರದ ಯಾ ಗ್ರಾಮಕ್ಕೆ ಸಲುವ
- 14 ಚತುಸೀಮೆಯವೊಳಗದಗ
- 15 ದೆಬೆದಲುತೋಟತುಡಿಕೆ ಅ
- 16 ಣೆ ಅಜುಕಟು ನಿಧಿನಿಕ್ಷೇ
- 17 ಪ ಶ್ರೀ ವಿರೂಪಾಕ್ಷ

(ಈ ಶಾಸನದ ಪಕ್ಕದಲ್ಲಿ ಬರೆದಿರುವುದು)

- 18 ಯಲಬರಿಗೆಯೆವಲಪ್ಪ ಅಂಣನಂಜನುಲುದಾರ

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ಅದೇ ತಿಬ್ಬನಹಳ್ಳಿ ಗ್ರಾಮದ ಪಶ್ಚಿಮದಿಕ್ಕಿನಲ್ಲಿ ಈಶ್ವರದೇವಸ್ಥಾನದ ಹತ್ತಿರ ಇರುವ 1ನೆಯ ವೀರಗಲ್ಲು.

ಪ್ರಮಾಣ—4'—0" × 2'—9"

- 1 ಸ್ವಸ್ತಿ ಶ್ರೀಮನ್ಮಹಾಗಜಸಂಖಪ್ರತಾಪಹೋಯಿಸಳಚಕ್ರವರ್ತಿವೀರಬಲ್ಲಾಳದೇವರವಾರಧಿ
- 2 ಮೇರೆಯಾಗಿ ಮೇದಿನಿಯದೋರನಮುದ್ರದನೆಲೆವೀಡಿನಲುಸುಖ
- 3 ಸಂಕಥಾವಿನೋದದಿಂಪ್ರಾಧಿಪರಾಜ್ಯಂಗೆಯ್ಯುತ್ತಮಿರೆ ಅನಂದಸಂವತ್ಸರದಯಾಶಾಫ
- 4 ಸುಧಸಪ್ತವಿಸುಕ್ತವಾರದಂದುದೆಮತೂರನಾರಸಿಂಗಂಸಮಗ್ರಬಲಂಬೆರಸಿ
- 5 ದಂಡೆತ್ತಿ ಬಂದುಹೆಚ್ಚಿದಿರಮಡೆಯತಿಬ್ಬನಹಳ್ಳಿಯತುರುವುಂತ್ತಿ ದಲಿ ದಡಿಗೆ
- 6 ನಕರೆಯಮೂಲವಾಡಿಯಬೂಪಕಾಳರಿಟಳಯರಕುಲತಿಲಕಹರಹಗೌಡ ಆತ
- 7 ನತಂಮಗಹರಗೌಡಆತನಮಗಂಸುಪುತ್ರಗೌಡಯಂಕಾದಿಹಲರಕೊಂದುವೀರಮಂ
- 8 ಮೇರದುತುರುವವೋಗ್ಲೆ ಸುರಲೋಕಪ್ರಾಪ್ತನಾದ

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ಅದೇ ಸ್ಥಳದಲ್ಲಿ ನಟ್ಟಿರುವ 2ನೆಯ ನೀರಗಲ್ಲು.

ಪ್ರಮಾಣ.—4'—0" × 2'—9"

- 1 ಸ್ವಸ್ತಿ ಶ್ರೀಮನ್ಮಹಾಮಂಡಳೇಶ್ವರದ್ವಾರಾಪತೀಪು
- 2 ರವೇಶ್ವರಹೊಸಳವಿಷ್ಣು ವೀರಬಲ್ಲಾಳದೇವರುಪ್ಪಳ್ಳಿ
- 3 ರಾಜ್ಯಂಗೇಯ್ಯಲುಆನಂದಸಂವತ್ಸರದಆಶಾಢ
- 4 ಸುಧ 2 ಸುಕ್ರವಾರದಡಿಗನಕರೆಯಮಾಣವು
- 5 ದಯಭೂಮಿಕುಂದಿಕಿಮಾಳೆಯರಳುಲತೀಲಕಹರಹಗೌಡ
- 6 ಆತನಮಗನೆಂಕರಗೌಡಆತನಮಗರಾಮೆಯಂಜೆಬ್ಬಿದಿರಮು
- 7 ಡಿಯತಿಬನಹಳ್ಳಿಯ ಲಿಬಿಸುಗೂರವರುತುಂಬುಹಿಡಿದೊಡ
- 8 ಕಾದಿತುರುವಂವುಳ್ಳಿ ತಾನುಂಸುರಲೋಕಪ್ರಾಪ್ತನಾದ

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ಅದೇ ತಿಬ್ಬನಹಳ್ಳಿ ಗ್ರಾಮಕ್ಕೆ ಉತ್ತರ ಕೆಂಪರಸನ ಹೊಲದ ಮಧ್ಯೆ ಬಾಂದುಗುಡ್ಡೆಯಲ್ಲಿರುವ ಕಲ್ಲು.

ಪ್ರಮಾಣ.—3'—4" × 1'—0"

- | | |
|----------------------|--------------------|
| 1 ಸ್ವಸ್ತಿ ಶ್ರೀಮಹಾನಾಯ | 7 ಗೆ ಕೊಟ್ಟನತ್ತರುಕೊ |
| 2 ಕಾಚಾಯ್ಯಬಯಲಮು | 8 ಡಗಯಸಿಮಾಸಂಬಂ |
| 3 ಲಿಕದಿರೆ ನಾಯಕನ | 9 ಭಿಸಾಸನಾವು |
| 4 ಮಕ್ಕಳು ಕುಟಿನಾ | 10 ಇದಕೆ ಅಕ್ಕೇಟಿನ |
| 5 ಯಕರೂ ಪೂಜಾರಿ | 11 ದವ ಆತನಮಗನಾಗಿ |
| 6 ಲಕುಮನಮಕ್ಕಳಿ | 12 ಹುಟ್ಟುವನು |

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ದೇವಲಾಪುರದ ಹೋಬಳಿ ಅಂಕನದಳ್ಳಿಯಲ್ಲಿ ಮಾರಿಗುಡಿಗೆ ಪಶ್ಚಿಮದಲ್ಲಿ ನಿಲ್ಲಿಸಿರುವ ಕಲ್ಲು.

ಪ್ರಮಾಣ.—4'—0" × 2'—0"

- | | |
|---------------------------|---------------------------|
| 1 ಶಾಲಿವಾಹನಶಕವರಂಶಗಳು ಸಂದ ವ | 6 ಸ್ವಮಿಯವರ ಬುಬ್ಬಿರುಪಕ್ಕಪು |
| 2 ತಮಾನ ೧೬೮೫ | 7 ಕಾರಕ್ಕೆ ತಿರುಮಲಗಿರಮುಗ ತಿ |
| 3 ಶ್ರೀ ಶ್ರೀ ಸ್ವಭಾನುನಾ | 8 ಮಸಿಗೆ ಹೊಸಕೋಟೆಜಗಳ |
| 4 ಮಸಂವತ್ಸರದ ಕಾರ್ತಿಕ ಭ ೧೦ | 9 ದಲಿ ಮೃತವಾದಬಗ್ಗೆ ಕತ್ತಾಕೆ |
| 5 ಲ್ಲು ಅಳಿದಮಹಾ | 10 ಡಗಿ |

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ಅದೇಹೋಬಳಿ ಕುಡುಗುಬಾಳು ರಾಮೇಶ್ವರಗುಡಿಗೆ ಪಶ್ಚಿಮದಲ್ಲಿ ನಿಲ್ಲಿಸಿರುವ ಕಲ್ಲು.

ಪ್ರಮಾಣ.—6'—0" × 1'—9"

- | | |
|--------------------------------------|---------------------------------------|
| 1 ಶ್ರೀರಾಮ | 11 ಕಟ್ಟಿ ಮನೆದೇವತೆಆಪ್ತವಣಿ |
| 2 . . . ೧೫೬೦ ವಿಕ್ರಮ ಸಂವತ್ಸರದ | 12 ಈ ಗ್ರಾಮ ರೇವರಿಗ ಸರ್ವಮಾಸ್ತ |
| 3 ಅಸಾಢ ಸುಧ ೫ರಲು ಶ್ರೀರಂಗರಾಯವ ಪ | 13 ವಾಗಿ . . . ದ ಆರಾಮನಾಥದೇವರಿಗೆ ದೇವಪ್ಪ |
| 4 ರಾಯರವರು ರಾಜ್ಯಂ | 14 ನಾಯಕರುಮಾಡಿಬಟ್ಟನಪಯಿ ಸಾಧಮವನಿ |
| 5 . . . ದಸುರಗಿಯದೇವಪ್ಪನಾಯಕರವರಕುಡುಗುಗಳ | 15 |
| ರಾಮಲಿಂಗದೇವರಅವ್ರಿತಪಡಿ | 16 ಧರ್ಮವ ಆವನಾನೂರ್ಬನು |
| 6 ಧರ್ಮಸಾಸನದ ಕ್ರಮವೆಂತೆಂದೆ | 17 . . . ಗುಗಯತಡಿಯಲಿಕವಿಲೆಯಕೊಡಮಹಾಪಾಪ |
| 7 ಸಂಮನಾಯಕತನಕ್ಕೆ ಸಲುವದೇವಲಾಪುರ | 18 ಕೊಡಪಾಪಕ |
| 8 ಮಕ್ಕ ಸೀಮಾಸಂನುಧ | 19 ಹೋದರು ತುಸುತಂದೆತಾಯಿಕೊಡಪಾಪಕ್ಕೆ |
| 9 ದಿ ಗ್ರಾಮಗ | 20 ಹೋದರು |
| 10 ಕಾಡಾರಂಭನೀರಾರಂಭಆಣೆಆಪ್ತ | |

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ಅದೇ ತಾಲ್ಲೂಕು ಹೋಣಗೆರೆ ಹೋಬಳಿ ಮಡಕೆಹೊಸೂರಿಗೆ ಉತ್ತರ ಏಳುಕಲ್ಲಿನ ಹೊಲದಲ್ಲಿರುವ ಕಲ್ಲು.

1ನೆಯದು.

- | | |
|--|-------------|
| 1 ಸ್ವಸ್ತಿ ಶ್ರೀಕದವಿತಪನಿಯರಹಗೌಡಮುಲ್ಲೆ ಉಬಿಲಿ (?) | 2 ಕಾದಿಸತ್ತಂ |
|--|-------------|

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ಅದೇ ಸ್ಥಳದಲ್ಲಿ 2ನೆಯ ಕಲ್ಲು.

¹ ಸ್ವಸ್ತಿ ಶ್ರೀವಿರ್ಗುಣ್ಡ ಗಾವುಣ್ಣ ತಪಸಿಯ ಪೋ

² ರಿಲಿಭದಕಾದಿಸತ್ತೊಡೆತತಂಗೆಕಲ್ಲನಿಲಿ

³ ಸಿದಮಾಬ್ಬಳ [ಮ] ಹಾಕ್ರೀ

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ಅದೇ ಸ್ಥಳದಲ್ಲಿ 3ನೆಯ ಕಲ್ಲು.

¹ ಸ್ವಸ್ತಿ ಕದವಿತಪಸಿಯಮಾದಪಕಾದಿಸತ್ತಂ

ತಿರುಮಕೂಡ್ಲು ನರಸೀಪುರ ತಾಲ್ಲೋಕು.

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ತಿರುಮಕೂಡ್ಲು ಕಸಬಾ ಹೋಬಳಿ ಅಲಂದೂರಿನಿಂದ ಥಣಾಯಕನಪುರಕ್ಕೆ ಹೋಗುವ ದಾರಿಯಲ್ಲಿ
ಅಲದಮರದ ಬುಡದಲ್ಲಿ ಬಿದ್ದಿರುವ ಕಲ್ಲು.

¹ ಸ್ವಸ್ತಿ ಶ್ರೀಬಹುಧಾನ್ಯಸಂವತ್ಸರ ಜ್ಯೇಷ್ಠ ಬ ೫ ಬು

² ದಲುಸ್ವಸ್ತಿ ಶ್ರೀಮದಖಿಲಾಂಡಕೋಟ ಬ್ರಹ್ಮಾಂಡ

³ ನಾಯಕದೇವತಾಸಾರ್ವಭೌಮ ಶ್ರೀಮದ್ಗಂಜಾ

⁴ ನರಸಿಂಹಸ್ವಾಮಿಯವರಪಾದಾರಾಧಕ

⁵ ಸಿಂಗಿಯಯ್ಯನಮಗಂ ದೇವಯ್ಯಂ

⁶ ಶ್ರೀಯವರಪಾದದ ಪಡಿತರದೀಪಾರಾ

⁷ ಧನೇಗಂದುಕೊಟ್ಟ ಹೊಲಖಂ ||೦ ಈ

⁸ ಧರ್ಮವನಾರಾದರೂ ಕೆಡಿಸಿದೊಡೆವಾರಣಾ

⁹ ಸಿಯಲಿಗೋವಕೊಂದ ಪಾಪಕ್ಕಿಳವರು

¹⁰ ಮಂಗಳಮಹಾ ಶ್ರೀ ಶ್ರೀ ಶ್ರೀ

ತುಮಕೂರು ದಿಷ್ಟಿಕ್ಕಿನ ಶಾಸನಗಳು.

ಕೊರಟಗೆರೆ ತಾಲ್ಲೂಕು.

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ಹೊಳವನಹಳ್ಳಿ ಹೋಬಳಿ ಕಸಬೆಯಲ್ಲಿ ಜೀಬಿ ವಾಸುದೇವಾಚಾರ್ಯರಲ್ಲಿದ್ದ ಶಾಸನದ ನಕಲು.

- 1 ನಮಸ್ತುಂಗೆಕಿರಕ್ಕುಂಬಿಜಂದ್ರಚಾಮರಚಾರವೇ |
 - 2 ತೈಲೋಕ್ಯನಗರಾರಂಭಮೂಲಸ್ತಂಭಾಯಶಂಭವೇ ||
 - 3 ಹರೇರ್ಲೀಲಾವರಾಹಸ್ಯದಂಷ್ಠ್ಯಾದಂಶಸ್ವಪಾತುನಃ ಜೇಮಾದ್ರಿ
 - 4 ಕಲಶಾಯತ್ರಧಾತ್ರೀಛತ್ರಶ್ರಿಯಂದಧಾ
 - 5 ಸ್ವಸ್ತಿಶ್ರೀ ವಿಜಯಾಭ್ಯುದಯ ಶಾಲಿವಾಹನಚಕ್ರವರ್ತುನಃ
 - 6 ಳು ೧೬೬೬ ಕ್ರೋಧನನಾಮನಂವತ್ಪರದ ಫುಲ್ಗುಣರುದ್ಧ ೧೫
 - 7 ಸೋಮವಾರದಲ್ಲು ಶ್ರೀಮದ್ರಾಜಾಧಿರಾಜರಾಜಮಹೇಶ್ವರಶ್ರೀ
 - 8 ವೀರಪ್ರತಾಪ ಶ್ರೀ ವೀರ ಶ್ರೀ ರಾಮದೇವನುಹಾರಾಯರೈಯ್ಯ
 - 9 ನವರು ವಿಧ್ಯಾನಗರದಲ್ಲೂ ರತ್ನ ಸಿಂಹಾಸನಾರೂಢರಾಗಿ ಪೃಥ್ವೀ
 - 10 ಸಾಮ್ರಾಜ್ಯಂಗೆಯ್ಯುತ್ತಿರಲು ಶ್ರೀಮತುಚತುರ್ಥಗೋತ್ರ
 - 11 ಪವಿತ್ರರಾದರಣಬೈಚೇಗೌಡರಯ್ಯನವರ ಪಾತ್ರರಾದ ಮು
 - 12 ಮೃಡೀರಣಬೈರೇಗೌಡರವರುಕಾಶ್ಯಪಗೋತ್ರರಾ
 - 13 ದ ಆಶ್ವಲಾಯನಸೂತ್ರರಾದ ಚುಕ್ಕಾಖಾಧ್ಯಾಯಿರಾದಶಿರವತ್ತೂ
 - 14 ರವೆಂಕಟಭಟ್ಟರ ಪಾತ್ರರಾದನರಸಿಂಹಭಟ್ಟರಪುತ್ರರಾದಶೇಷಾಚಾರ್ಯರಿಗೆ
 - 15 ಬರಸಿಕೊಟ್ಟ ಭೂಸ್ವಾಸ್ಥ್ಯದವಾನಪತ್ರರಕ್ತಮಂಜುತಂದರ
 - 16 ನಮ್ಮ ಅಳುವಿಕಮೊಳವನಹಳ್ಳಿಸೀಮಗೆ ಸ್ಥಾನವನೋಪುರದ
 - 17 ಗ್ರಾಮದಲ್ಲು ಕೊಂಡಾಸನದೊಲ ೨ | ೧ ದೊಡ್ಡಗಿರವಹೊಲ ೨ ||
 - 18 ಉಭಯಹೊಲ ೨ || ಹತ್ತು ಕೊಳಗಕುಂಕಳಗವಟ್ಟುನಭೂಮಿ
 - 19 ಯಲ್ಲು ೨ || ಹತ್ತು ಕೊಳಗಉಭಯ ಹೊಲಗದ್ದೆ ಸಪರೀಜವರ
 - 20 ೨ ೧ ೦ || ೨೦೦೦ ಭೂಮಿಯನ್ನು ಈ ಸೋಮೋಪರಾಗಪುಣ್ಯಕಾಲದಲ್ಲು
 - 21 ನಮ್ಮ ಪಿತೃಪಿತಾಮಹಪ್ರಪಿತ ಮಹರಿಗೆ ಸಾಲೋಕ್ಯ ಸಾಮಾನ್ಯ
 - 22 ಸಾಯುಜ್ಯನಾರೂಢರಾದ ಶ್ರೀಚಗಬೇಕಂದ ಸಹರಗೋ
 - 23 ದಕದಾನಧಾರಾಪೂರ್ವಕವಾಗಿ ಧಾರೆಯೆರದುಕೊಟ್ಟ ನಾದಕಾರ
 - 24 ಣಚತುರ್ಥಗೋತ್ರಪವಿತ್ರರಾದರಣಬೈಚೇಗೌಡರಯ್ಯನವರ
 - 25 ಪಾತ್ರರಾದರಣಬೈರೇಗೌಡರಪುತ್ರರಾದರಣಬೈಚೇ
 - 26 ಗೌಡರಯ್ಯನವರೂ ಕಾಶ್ಯಪಗೋತ್ರರಾದ ಆಶ್ವ
 - 27 ಲಾಯನಸೂತ್ರರಾದ ಚುಕ್ಕಾಖಾಧ್ಯಾಯಿಗಳಾದಶಿರವ
 - 28 ತ್ತೂರುಂಜಿಂಕಭಟ್ಟರ ಪಾತ್ರರಾದನರಸಿಂಹಭಟ್ಟರ
- (ಹಿಂಭಾಗ)
- 29 ಪುತ್ರರಾದ ಶೇಷಾಚಾರ್ಯರಿಗೆ ನಮ್ಮ ಕೊರಟಗೆರೆ ಶ್ರೀಯವ
 - 30 ರಿಗೆ ಪ್ರೀತಿಯಾಗಿ ಈ ಹೊಲಗದ್ದೆಯನ್ನು ಧಾರೆಯನ್ನರದುಕೊಟ್ಟ
 - 31 ವಾದ್ದರಿಂದ ಚತುರ್ಥಗೋತ್ರರಾದರಣಬೈಚೇಗೌಡರಯ್ಯ
 - 32 ನವರ ಪಾತ್ರರಾದರಣಬೈರೇಗೌಡರವರಪುತ್ರರಾದ
 - 33 ಹೊಳವನಹಳ್ಳಿರಣಬೈಚೇಗೌಡರಯ್ಯನವರು ಕಾಶ್ಯಪಗೋತ್ರ
 - 34 ರಾದ ಆಶ್ವಲಾಯನಸೂತ್ರರಾದರುಕ್ಕಾಖಾಧ್ಯಾಯಿಗಳಾದ
 - 35 ಶಿರವತ್ತೂರು ವೆಂಕಟಭಟ್ಟರ ಪಾತ್ರರಾದನರಸಿಂಹಭಟ್ಟರ
 - 36 ಪುತ್ರರಾದಶೇಷಾಚಾರ್ಯರಿಗೆ ತ್ರಿವಿಂಶತಕದಲ್ಲಿಯೂವಿಕಾಂತಃ

- 37 ಕರಣಯುಕ್ತರಾಗಿಯೂ ಹೊಲಗದ್ದೆಗೆ ವಾಸನಮುದ್ದೆ
 38 ಶಿಲಾಸ್ಥಪನಮಾಡಿಕೆಧಾರಯನೇರದುಕೊಟ್ಟು ಇಥೇವಾಗಿ
 39 ನೀವು ನಿಮ್ಮ ಪುತ್ರಪಾತ್ರಪಾರಂಪರ್ಯದಲ್ಲೂ ಅಜಂಧಾ
 40 ಕರ್ವಾಗಿ ಅನುಭವಿಸಿಕೊಂಡು ಸುಖದಲ್ಲಿರಬಹುದೆಂದು
 41 ಬರಸಿಕೊಟ್ಟು ಭೂಸ್ವಸ್ಥ್ಯದ ದಾನಪತ್ರದಾನಪಾಲ
 42 ನಯೋರ್ವಾಧ್ಯೋದಾನಾಚ್ಛೇದನೋನುಪಾಲನಂ | ದಾನಾತ್ಪತ್ಯರ್ಗ
 43 ಮವಾಪೋತ್ತಿ ಪಾಲನಾದಚ್ಛೇದನಪದಮ || ಸ್ವದತ್ತಾ
 44 ದ್ವಿಗುಣಂ ಪುಣ್ಯಪರದತ್ತಾನುಪಾಲನಮ | ಪರದತ್ತಾ
 45 ಪಹಾರೇಣ ಸ್ವದತ್ತಂ ನಿಷ್ಕಲಂಭವೇತ | ಏಕೈವ
 46 ಭಗಿನೀಲೋಕೇನರ್ವೇಷಾಮೇವ ಭೂಭುಜಾಂ | ನಭೋ
 47 ಜ್ಯಾನಕರಗ್ರಾಹ್ಯಾವಿಪ್ರದತ್ತಾವಸುಂಧರಾ ||

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ಅದೇ ಹೊಳವನಹಳ್ಳಿ ಹೊಲಬಳಿ ಕಸಬಿಯಲ್ಲಿ ಶಾನಭೋಗ ಸುಬ್ಬಣ್ಣ ನವರ
 ನಶದಲ್ಲಿರುವ ತಾಮ್ರಶಾಸನದ ನಕಲು.

- 1 ನಮಸ್ತುಂಗಕಿರಣ್ಯಂ ಬಿಜ್ಜದ್ರಚಾಮರಚಾರವೇ | ತ್ರೈಲೋಕ್ಯನಗರಾರಂಭ
 2 ಮೂಲಸ್ತಂಭಾಯಕಂಭವೇ | ಹರೇರ್ಲೀಲಾವರಾಹಸ್ಯದಂಷ್ಟ್ರಾದಂಚಸ್ಸಪಾತುನಃ | ಜೇ
 3 ಮಾದ್ರಿಕಲಶಾಯತ್ರಧಾತ್ರಿಭತ್ತ್ರಿಯಂದಧಾ ||
 4 ಸ್ವಸ್ತಿಶ್ರೀ ವಿಜಯಾಭ್ಯುದಯಶಾಲಿವಾಹನಶಕವರುಷಂಗಳು
 5 ೧೬೬೦ನೇ ಕಾಳಯುಕ್ತಿ ನಾಮಸಂವತ್ಸರದಶ್ರಾವಣ
 6 ಬಹುಳಶುದ್ಧವಾರದಲ್ಲು ಶ್ರೀಮದ್ರಾಜಾಧಿರಾಜರಾಮೇಶ್ವರಶ್ರೀವೀರಪ್ರತಾಪಶ್ರೀವೀರರಾಮದೇವರಾಯ
 7 ಮಹಾರಾಯರೈಯ್ಯನವರು ವಿದ್ಯಾನಗರದಲ್ಲುರತ್ನಸಿಂಹಾಸನಾರೂಢರಾಗಿಪೃಥ್ವೀಸಾಮ್ರಾಜ್ಯಂಗಳ್ಳಿಯುಕ್ತಿರಲುಶ್ರೀಮ
 8 ತು ಚತುರ್ಥಗೋತ್ರಪವಿತ್ರರಾದ ರಣಬೈಜೇಗೌಡರಯ್ಯನವರಪೌತ್ರರಾದಮು ಸ್ತುಡಿರಣಬೈರೇಗೌಡರೈ
 9 ಯ್ಯನವರಪುತ್ರರಾದಹೊಳವನಹಳ್ಳಿ ರಣಬೈಜೇಗೌಡರಯ್ಯನವರಪುತ್ರನವರವಿಷಯಲ್ಲುಶ್ರೀಮದ್ರಾಜಾ
 10 ವ್ಯಾಖ್ಯಾಸ್ಯಗಳಾದಆಶ್ರೀಯಗೋತ್ರರಾದಆಶ್ವಲಾಯನಸೂತ್ರರಾದರುಕ್ಕಾಖಾಧ್ಯಾಯಿಗಳಾದ ಶ್ರೀಮು
 11 ಪ್ಪಣದಅನಂತಾಚಾರ್ಯರವರಪೌತ್ರರಾದವೇನೂರು ಪಂಕಟನರಸಿಂಹಾಚಾರ್ಯರವರ ಪುತ್ರರಾದ ಚನಂ
 12 ತಗಿರಿಆಶ್ವತ್ಥ ನಾರಾಯಣಾಚಾರ್ಯರವರಶ್ರೀಮಂಧ್ರಾಸ್ತ್ರವ್ಯಾಖ್ಯಾತೃಗಳಾದಆಶ್ರೀಯಗೋತ್ರ
 13 ರಾದ ಆಪಸ್ತಂಬಸೂತ್ರರಾದಯುಜಾಶ್ಯಾಖಾಧ್ಯಾಯಿಗಳ ದಲವಂಚೇತಿಮ್ಯಾಣಾಚಾರ್ಯರವರ
 14 ಪೌತ್ರರಾದರಾಮಾಚಾರ್ಯರವರಪುತ್ರರಾದವಂಕಟನರಸಿಂಹಾಚಾರ್ಯರವರನಹಲುಭಯುತ್ರರು—
 15 ಭಾರದ್ವಾಜಗೋತ್ರರಾದಆಶ್ವಲಾಯನಸೂತ್ರರಾದರುಕ್ಕಾಖಾಧ್ಯಾಯಿಗಳಾದಸದಾಶಿವಯ್ಯನವರ
 16 ಪೌತ್ರರಾದಯೋಗಪ್ಪನವರಪುತ್ರರಾದಹೊಳವನಹಳ್ಳಿ ಸ್ಥಳದಶಾನುಭೋಗಲಕ್ಷ್ಮೀಪತಯ್ಯಗೆಬರಕಿಕೊಟ್ಟುಭೂಸ್ವಾ
 17 ಸ್ತೃದದಾನಪತ್ರಕ್ರಮವೇನೆಂದರೆ ನಮ್ಮ ಅಗ್ರಹಾರಾಚ್ಯ ಮೂಬುಧಿಗ್ರಾಮದಲ್ಲಿಹೊಲಖಂ|೦ಗದ್ದೆ|೦ಖಂ|೦
 18 ಭೂಮಿಯನ್ನು ಈಸೋರೋಪರಾಗಪುಣ್ಯಕಾಲದಲ್ಲಿಹಿರಣ್ಯೋದಕದಾನಧಾರಾಪೂರ್ವಕವಾಗಿಧಾರಿಸಿ
 19 ದು ಶ್ರೀವಂಕಟರಮಣಪ್ರೀತಿಯಾಗಿತ್ರಿಕುಣಯುಕ್ತವಾಗಿಪುರುಷೋದ್ದೇಶ್ಯವಾಗಿತ್ರಿವಾಚಕದಲ್ಲಿಯೂಏಕಾಂ
 20 ತಃಕರಣಯುಕ್ತರಾಗಿ ಕೊಟ್ಟವಾದಕಾರಣವನ್ನುಪುತ್ರಪೌತ್ರಪಾರಂಪರ್ಯದಲ್ಲಿಯೂಅಜಂಧಾಕರ್ವಾ ಯಿಗಳಿಗಾ
 21 ನುಭವಿಸಿಕೊಂಡು ಸುಖದಲ್ಲಿಹುದು ಎಂದೂಬರಕಿಕೊಟ್ಟು ಭೂಸ್ವಾಸ್ಥ್ಯದ ದಾನಪತ್ರದಾನಪಾಲ
 22 ದಾನಪಾಲನಯೋರ್ವಾಧ್ಯೋದಾನಾಚ್ಛೇದನೋನುಪಾಲನಂ | ದಾನಾತ್ಪತ್ಯರ್ಗಮವಾಪೋತ್ತಿಪಾಲನಾದಚ್ಛೇದನಪದಂ
 23 ಸ್ವದತ್ತಾದ್ವಿಗುಣಂ ಪುಣ್ಯಪರದತ್ತಾನುಪಾಲನೇ | ಪರದತ್ತಾ ಪಹಾರೇಣ ಸ್ವದತ್ತಂ ನಿಷ್ಕಲಂಭವೇತು ||

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ಅದೇ ಶಾನುಭೋಗ ಸುಬ್ಬಣ್ಣ ನವರ ನಶದಲ್ಲಿದ್ದ ಮತ್ತೊಂದು ತಾಮ್ರಶಾಸನದ ನಕಲು.

- 1 ನಮಸ್ತುಂಗಕಿರಣ್ಯಂ ಬಿಜ್ಜದ್ರಚಾಮರಚಾರವೇ | ತ್ರೈಲೋಕ್ಯನಗರಾರಂಭಮೂಲಸ್ತಂಭಾಯ
 2 ಕಂಭವೇ | ಹರೇರ್ಲೀಲಾವರಾಹಸ್ಯದಂಷ್ಟ್ರಾದಂಚಸ್ಸಪಾತುನಃ | ಜೇಮಾದ್ರಿಕಲಶಾಯತ್ರಧಾತ್ರಿ
 3 ಭತ್ತ್ರಿಯಂದಧಾ ||
 4 ಸ್ವಸ್ತಿಶ್ರೀ ವಿಜಯಾಭ್ಯುದಯಶಾಲಿವಾಹನಶಕವರುಷಂಗಳು ೧೬೬೦ನೇ ಕಾಳಯುಕ್ತಿ ನಾಮಸಂವತ್ಸರದಶ್ರಾವಣಬಹು
 5 ಶ್ರೀಮದ್ರಾಜಾಧಿರಾಜರಾಮೇಶ್ವರಶ್ರೀವೀರಪ್ರತಾಪಶ್ರೀವೀರಶ್ರೀರಾಮದೇವರಾಯಮಹಾರಾಯರೈ
 6 ಸಿಂಹಾಸನಾರೂಢರಾಗಿಪೃಥ್ವೀಸಾಮ್ರಾಜ್ಯಂಗಳ್ಳಿಯುಕ್ತಿರಲುಶ್ರೀಮತುಚತುರ್ಥಗೋತ್ರಪವಿತ್ರರಾದರಣಬೈಜೇಗೌಡ
 7 ರಯ್ಯನವರಪುತ್ರರಾದ

- 7 ಮುಮ್ಮಡಿರಣಬೈರೇಗೌಡರಯ್ಯನವರಪುತ್ರರಾದಹೊಳವನಹಳ್ಳಿರಣಬೈಚೇಗೌಡರವರುಭಾರದ್ವಾಜಗೋತ್ರರಾದ ಅಶ್ವಲಾ
ಯನಸೂತ್ರ
8 ರಾದಯುಕ್ತಾಖಾಧ್ಯಾಯಿಗಳಾದಸದಾಶಿವಯ್ಯನವರಪುತ್ರರಾದಯೋಗಪ್ಪನವರಪುತ್ರರಾದಹೊಳವನಹಳ್ಳಿಶ್ವರದಳ್ಳಿ
ರುವ ಲಕ್ಷ್ಮೀಪತಯ್ಯಗುರುಸಿಕೊಟ್ಟಭೂದಾನವನು
9 ನಪತ್ರದಕ್ರಮವೆಂತೆಂದರೆ ನಮ್ಮ ಆಳುಮೆಕೆಗೆಸಲುಪ ಹೊಳವನಹಳ್ಳಿಸೀಮೆಯಡಿಯನುಂಗಾಳೀತೀರದಷ್ಟುಕಟ್ಟುಗೊಂಡನ
ಹಳ್ಳಿಗ್ರಾಮಮೆಕೆಸಲುಪಭೂ
10 ಮಿದುಗೇನಹಳ್ಳಿಗ್ರಾಮಮೆಕೆಸಲುಪಭೂಮಿರಹುತವಿವೃತವುಗ್ರಾಮಮೆಕೆಸಲುಪಭೂಮಿಸಹಾನಿದೇಶವು ಸಮಾಪತನವಾಗಿ
ಅಕ್ಕ ಮೂರುಂಭ
11 ಗ್ರಾಮವನ್ನು ಕಟ್ಟಿಸಿದನಿಮಿತ್ಯದುಗ್ಗೇನಹಳ್ಳಿಗ್ರಾಮಮೆಕೆಸಲುಪಭೂಮಿಯಲ್ಲಿನಿಸಿಗೊಳಲಖಿ ||೨ ಹತ್ತು ಹೊಳಗಳಭೂಮಿ
ಯನ್ನು ಕೊಟ್ಟು ಸಾನೆ
12 ಮಾಡಿಸಿಸೂರೇಶ್ವರಾಗಪುಣ್ಯಕಾಲದಷ್ಟು ಸುಪರಿಶೋಧಕದಾನಧಾರಾಪೂರ್ವಕವಾಗಿಧಾರದಿಗೊಟ್ಟುಕೊಟ್ಟದೇವಾದ
ಕಾರಣ
13 ಶ್ರೀಮತುಚತುರ್ಥಗೋತ್ರಪವಿತ್ರರಾದರಣಬೈಚೇಗೌಡರಯ್ಯನವರಪುತ್ರರಾದಮುಮ್ಮಡಿರಣಬೈರೇಗೌಡರಯ್ಯನವರ
ಪುತ್ರರಾದ
14 ಹೊಳವನಹಳ್ಳಿರಣಬೈಚೇಗೌಡರವರುಭಾರದ್ವಾಜಗೋತ್ರರಾದಅಶ್ವಲಾಯನಸೂತ್ರರಾದರುಕ್ತಾಖಾಧ್ಯಾಯಿಗಳಾದ
ಸದಾಶಿವಯ್ಯ
15 ನವರಪುತ್ರರಾದಯೋಗಪ್ಪನವರಪುತ್ರರಾದಹೊಳವನಹಳ್ಳಿಶ್ವರನಭೋಗಲಕ್ಷ್ಮೀಮಿಪತಯ್ಯಗೆಯಿಹತ್ತು ಹೊಳಗಳಹೊಲ
ವನ್ನು ನಮ್ಮ ಕೊರಟ
16 ಗೆರೆದ ವರಿಗೊತ್ತಿಯಾಗಿಧಾರದಾನಹಿದುಕೊಟ್ಟವಾದ್ದರಿಂದ ಶ್ರೀಮತುಚತುರ್ಥಗೋತ್ರಪವಿತ್ರರಾದರಣಬೈಚೇಗೌಡ
ರಯ್ಯನವರ
17 ಪುತ್ರರಾದಮುಮ್ಮಡಿರಣಬೈರೇಗೌಡರಯ್ಯನವರಪುತ್ರರಾದಹೊಳವನಹಳ್ಳಿರಣಬೈಚೇಗೌಡರಯ್ಯನವರು ಭಾರ
ದ್ವಾಜಗೋತ್ರರಾದ
18 ಶ್ವಲಾಯನಸೂತ್ರರಾದಯುಕ್ತಾಖಾಧ್ಯಾಯಿಗಳಾದಸದಾಶಿವಯ್ಯನವರಪುತ್ರರಾದಯೋಗಪ್ಪನವರಪುತ್ರರಾದಹೊಳವನ
ಹಳ್ಳಿಶ್ವರದಾ
19 ನುಭಾಗಲಕ್ಷ್ಮೀಮಿಪತಯ್ಯಗೆನಮ್ಮ ಪಿಪ್ಪಟತಮಹಪ್ರತಿತಾಮಹರಿಗೊಳಲೋಕ್ಕುಸಾಮಿಪ್ಪುಸಾಮಿಪ್ಪುಸಾಮಿಪ್ಪು
ಸದಾಶಿವಯ್ಯಗೆಕೊಟ್ಟು ತ್ರಿಪು
20 ರುಮೋದ್ದೇಶ್ಯವಾಗಿಕ್ರೀಕರಣಯುಕ್ತವಾಗಿತ್ರಿವಚನದಲ್ಲಿಯೂ ಯೋಕಾಂತಕರಣಯುಕ್ತವಾಗಿಯೂ ಹತ್ತು ಹೊಳಗಳ
ಹೊಲವನ್ನು ಧಾರನೆಚೆ
21 ದುಕೊಟ್ಟವಾಗಿನೀವುನಿಮ್ಮ ಪುತ್ರಪುತ್ರಪುತ್ರಪುತ್ರರಾದಯುಚತುರ್ಥಕರಣಯುಕ್ತವಾಗಿಯೂ ಹತ್ತು ಹೊಳಗಳ
ಯಿರುವುದು
22 ದುಡುಖರಿಕೊಟ್ಟಭೂಸ್ವಸ್ತೃದಾನಪತ್ರ
23 ದಾನಪಾಲನಯೋಮರ್ಥದಾನಾಚ್ಛೇದಿಯೋನುಪ ಲನ | ದಾನಾಸ್ವರ್ಗಮವಾಪ್ನೋತಿಪಾಲನಾದಚ್ಛೇದನಪದಂ |
ಸ್ವದತ್ತದಿಧಿಯೋನು
24 ಪರದತ್ತಾನುಪಾಲನಂ | ಪರದತ್ತಾಪಹಾರೇಣಸ್ವದತ್ತಂ ನಿಷ್ಕಲಂ
25 ಭವೇತ್ || ಮದ್ಯಂಶಜಾಃಪರಮಹೀಪತಿವಂಶಜಾವಾಯೀಭೂ
26 ಮಿಪಾಸ್ತತವನಿಜ್ಞಲ್ಪಧರ್ಮಚಿತ್ತಾನುದ್ಧರ್ಮಮೇವಪರಪಾಲನಮಾಚರಂತತತ್ಪ್ರಮುಕಾದ್ಯಯ . ಕಿರಸಾವ
ಹಾಮಿ || ಶ್ರೀ ||
27 ಲಕ್ಷ್ಮೀರವಣ

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ಅದೇ ಹೊಳವನಹಳ್ಳಿಯಲ್ಲಿ ಯಜಮಾನ ಕರಿಬಸವಯ್ಯನು ನಶದಲ್ಲಿರುವ ತಾಮ್ರಶಾಸನ. (೧ ಹಲಗೆ.)

(ಮುಂಭಾಗ)

- 1 ಕ್ರೋಧನಸಂವರ್ಧನವರ್ಗಸರನುಂ
- 2 ಸೋಮವಾರಶ್ರೀಮತುಕೋಯಾರದ
- 3 ಮಹಾನಾಡಪ್ರಭುತರಣರಚೆಂ
- 4 ನಪಗೌಡರುಕೊಸಲೂರನಾಡಪ್ರ
- 5 ಭುಸಂಣಗೌಡರು ಬೂದಲಿಯಚೆ
- 6 ಉಣಿಬಿಡಿಬೂದೊಕೂರ ಅಬುಭ
- 7 ಳಿಡಿಹೊಸಕೆರೆಯತಿಪಾವಿಡಿ
- 8 ಎಲೆಲೂರಧರಣಿಸೆಟೆಯರಮಕ್ಕಳುಮೀ
- 9 ರಸೆಟ್ಟಿಯರುಬಾದಲಳಿಡಿಪೆಟಯ

(ಹಿಂಭಾಗ)

- 10 ರುಮೊಳಗು ದಸೂಲುಮೂಲೆಯನಮ
- 11 ಸ್ತುತಲರುಹದಿನೆಂಟುಜ್ಯಾತಿಯ
- 12 ರುಕೊಟ್ಟುಸಾನನ ಅನಾಥಪ್ರಭುವಿನಾಯ
- 13 ಕದೇವರಲಿಪಜಭಸಣಿಗೆಯನಿಕ್ಕಿ ಎ
- 14 ಲೆಯೂರಪೋಚೆಚೆಟ್ಟಿಯರಚಲುಪಾ
- 15 ಡಿಮಲಿಸೆಟೆಗೆ ಕೊಟ್ಟ ತೇಜಪನುಗೋಂ
- 16 ಡೆಯವಳಗೆ ಎಮ್ಮನಾಡುದೇಶದನೆ
- 17 ಟತನವನೊಕೊಟ್ಟವಾಗಿನಾಣೂಚ
- 18 ತಗೆಕೊಟ್ಟವಾಸ್ತುಪತನ

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ಅದೇ ಹೊಳವನಹಳ್ಳಿ ಯುಜಮಾನ ಕರಿಬಸಪ್ಪನವರ ವಶದಲ್ಲಿರುವ ಮತ್ತೊಂದು ತಾಮ್ರಶಾಸನದ ನಕಲು.

- 1 ಸಿದ್ಧಾರ್ಥಸಂವತ್ಸರದಭಾದ್ರಪದಸುದಶಮಿ ಸೋಮ
- 2 ವಾರಪೂರ್ವಪಕ್ಷ ಮುಖ್ಯತ್ವ ರವಕ್ಷಿಣಚತುಸಮಂ
- 3 ದ್ರಾಢಿಪತಿಶ್ರೀಮನ್ಯ ಹಾರಾಜಾಧಿರಾಜರಾಜ
- 4 ಪರಮೇಶ್ವರಶ್ರೀವೀರಪ್ರತಾಪಹರಿಹರನುಹಾ
- 5 ರಾಯರು—ನಮ್ಮ ಕುಮಾರರಿಗೆ
- 6 ಪ್ರಧಾನರುಹೆಗ್ಗೆ ಡೊಡಶಟ್ಟಿಗಳು
- 7 ಪರಿವಾರವರೂಳಿಗಾದಸಾಲಮೂ
- 8 ಛೆಯಸಮಸ್ತ ಹಲರಿಗನಾಯಕರಿಗೆಸುಂಕದಅಧಿ
- 9 ಕಾರಿಗಳಿಗೆನಿರೂಪ—ಯಲಿಯೂರವಿಶ್ವನಾಥಶ
- 10 ಟ್ಟಯ—ಕ್ಯಳುನಾಗಶೆಟ್ಟಿಕಾಮಿಶೆಟ್ಟಿಗಳನವ್ವ
- 11 ಚಿತ್ತಕುಹಿರಿದಾಗಿಬಂದರಾಗಿವಾವುನನ್ನಿನ
- 12 ವ್ಯ ಕರುಣಂದಿಲೂಕೊಟ್ಟ ಶಾಸನದಕ್ರಮ
- 13 ಮೆಂತಂದರ—ಅವರಿಗೆಪಾಲಕಿಕಳ
- 14 ಸದಯಳಿಸತ್ತಿ ಗೆಗ್ರಾನುಗದ್ವಾಣುಂ
- 15 ಟುಗಿಕೊಟ್ಟವಾಗಿಹಿರಿಯರಿಗೆ—೧ ಚಿಕ್ಕ
- 16 ರಿಗೆ—ಳಿಗೆದೇವರವರ್ತನದಲೂಅಂ
- 17 ಗಂಸಂತಂಕ್ಕಂ—ಉಭಯ
- 18 ಗಬೀಹಾರಿಗಳ—ಹೇರುಗಳಿಗೆಕೊಂಬ
- 19 ಕಟ್ಟಲಿಉಭಯಗಪವಗಾಂಂಕ್ಕ್ಕೆ ಹತ್ತಿಮಾನ್ಯ
- 20 ಗಂಕ್ಕ್ಕೆಮುಣಿನಭಾರಂಂಕ್ಕ್ಕೆ ಗ—ಳಿಅಡಕೆ
- 21 ಹೇರುಂಂ—ಗ—ಂತುಪ್ಪೆಯಣ್ಣೆಗೆಹೇರು
- 22 ಂಂ—ಗಳಿಉಪ್ಪಿನಹೇರುಂಂಕ್ಕ್ಕೆ ಗ—
- 23 ಯಳ್ಳುಹೇರುಂಂಕ್ಕ್ಕೆ ಗ—ವಿದಳದಹೇರುಂಂಕ್ಕ್ಕೆ
- 24 ಗೊದನದಹೇರುಂಂಕ್ಕ್ಕೆ ಗ ೧
- 25 ಚತುಸಮುದ್ರದಬಳಗಾದದೇಶಕ್ಕೆ ಪೃಥ್ವೀಶ

- 26 ಟ್ಟಗಳುಅವದೇಶಕ್ಕೆ ಬಂದರಯೂಮುದ್ರಣ
- 27 ವೀಳ್ಳಿಯುಉಡುಗರೇಪಡಿಬಿಡಾರಕು
- 28 ಪ್ರಕಾರಕೊಟ್ಟಆದೇಶಕ್ಕೆ ಕರ್ತರಾದ
- 29 ವರುಅಶೆಟ್ಟಿಯಸ್ವಾಸ್ವಾವುಯೆತ್ತಿ ಕೊಡುವುದು
- 30 ಅವರುತಾವುಮಾಡುವಂತಾಬೆಹರಆನ್ಯಕುದು
- 31 ರೆಯತ್ತಯಮೈ ಹನುವುತೋಡುಭಂಡಿಮಾ
- 32 ಣಿಕ್ಕಮತ್ತುಪವಳುಚ್ಚ ಪುಷ್ಪರಾಗವಜ್ರ
- 33 ನೀಲಗೋಮೇಧಿಕವೃಡೂಗೈನವರತ್ತ ಮುಂತಾ
- 34 ಗಿಚೇನಿಮಹಾಚಿತ್ರಾವಳಿನೇತ್ರಾವಳಿಗಬವಾಳಿ
- 35 ಹಂಸವಾಳಿಂಹಾವಳಿಕೊದ್ರಾವಳಿ
- 36 ಪುಷ್ಪವಳಿಸುವರ್ಣಾವಳಿಸಿಂಹಣಾರದೇಶ
- 37 ದಲಿಬಿಡಿಯಂಗಬೈಣಾಗತೊದಿಯಲ್ಲಿ ರೂಸಾಲ
- 38 ಪಡವಟ್ಟಪವಾಳಿಯೇಬದೇವಾಂವಸ್ತುಂಗಳ
- 39 ಮುಂತಾದಸರ್ಬಗಂಧಕನ್ನೂರಿಕರ್ಪೂರ
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- 43 ವಿದಳದಹೇರುದವನದಹೇರುಮುಂತಾದ
- 44 ಸಮಸ್ತಬೆಹಾರಕ್ಕೆ ಚಂದ್ರಸೂರ್ಯರಳ್ಳನಕ
- 45 ಅವರಮಕ್ಕಳಮಕ್ಕಳತಲಾಂತರದಲ್ಲಿನಮ್ಮ
- 46 ಉಹ್ಲರಉಭಯಮಾರ್ಗದಲ್ಲೂಹೆಚ್ಚುಂಕಮಾಗಿಯೇಭರಣ
- 47 ತಳಲಸುಂಕದನಾಯಕರುಸಮಸ್ತತರಾಗಿ
- 48 ಅದಕ್ಕೆ ಅನೇಕಮಾನ್ಯಅವರುಅಲೂರಲ್ಲಿಬಕ್ಕೆ ಲಿದ್ದರೂ
- 49 ಆಯಬಂಕ್ಕ್ಕೆ ಗದಖಿ||ಕೊಳಗದಹೋಲ
- 50 ಕೊಡಕಿಮನೆಅಂಗಡಿಮಾನ್ಯವಾಗಿಅಗ್ರಹಾರ

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ಹೊಳವನಹಳ್ಳಿ ಹೋಬಳಿ ಅಕ್ಕಾಜಹಳ್ಳಿಯಿಂದ ೧ ಮೈಲಿ ದೂರದಲ್ಲಿ ತೊಂಡೇಭಾವಿಗೆ ಹೋಗುವ ದಾರಿಗೆ ಎಡಭಾಗದಲ್ಲಿ ಬಿದ್ದಿರುವ ಕಲ್ಲು.

ಪ್ರಮಾಣ— '—0"×3"—0"

- | | |
|------------------------------|------------------------|
| 1 ಶ್ರೀಮುಕಸಂವತ್ಸರದವರ್ಗಸರಸುದ್ಧ | 4 ಗಅಜ್ಜಿಯನಾಯಕಮಾಡಿಸಿದದೀ |
| 2 ೧೫ಸೋಮವಾರದಲ್ಲು ಕೊನೆಯ | 5 ಪಮಾಲೆಯಕುಂಬದೇವನಂದಿಯ |
| 3 ಹಾಳಿನಯಲಹ್ವುಮಲ್ಲೆಯನಾಯಕನಮ | 6 ಬೆವೋಜನಕೆಲಸ |

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ಅದೇ ಅಕ್ಕಾಜಹಳ್ಳಿಗೆ ಸುಮಾರು ೧ ಮೈಲಿ ದೂರದಲ್ಲಿರುವ ಪಾಳು ಕಟ್ಟಡದ ಬಳಿ ಬಿದ್ದಿರುವ ತುಂಡು ಕಲ್ಲು.

ಪ್ರಮಾಣ—3'—0"×'—6".

- | | |
|-------------------------------|---------------------------------------|
| 1 . . . ಶಾಲಿವಾಹನಶಕರ್ಷಂ | 5 ಶ್ರೀಮತುಕೋರದರಾಯರಿಗೆ |
| 2 ರಾಜಪರಮೇಶ್ವರಶ್ರೀವೀರಪ್ರತಾಪ | 6 . . . ಸ್ವಾಮಿಗಳೊಸರ್ವಮಾನ್ಯವಾಗಿ |
| 3 ಶ್ರೀಪಾದಸದ್ವ್ಯಾರಾಧಕರಾದ . . . | 7 ಹುಟ್ಟುವಳಿಯಮುಟ್ಟಿನಿಮಿತ್ತಯಿಂದಮಾಡುವುದು |
| 4 ಚಾವಡಿಗೆಸಲುಪವಿತ್ತಿನಾಡ | 8 ಸಲಕೊಡನುರ . . ಗ್ರಾಮಸರ್ವ |

(ಮುಂದೆ ಕಾಣುವುದಿಲ್ಲ.)

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ಅದೇ ಹೆಬ್ಬೂರು ಹೋಬಳಿ ಹೆಬ್ಬೂರುಕೆರೆಯ ಬಳಿಗೆ ಹೋಂಗೇಗಿಡದಲ್ಲಿ

ಕಾಲುವೆ ಬಳಿ ಬಿದ್ದಿರುವ ತುಂಡುಕಲ್ಲು.

(೧ ಹಲಗೆ) ಪ್ರಮಾಣ—3'—3"×2'—9"

- | | |
|--------------------------|------------------------|
| 1 ಶುಭಮಸ್ತು | 5 ತನದನಾಯಕತನವನು |
| 2 ಕಾಡುವೆಟ್ಟಬಡೆಯರಿ | 6 ಕೊಟ್ಟುಅಡಕೆಕೊಟ್ಟಬಾಡಿ |
| 3 ವರಿಸ . . . ಸಾಚಿಯಹೆಗ್ಗೆ | 7 ಅಯ್ಯಳದಿಕೆತ್ತಪ್ಪಿದೊರೆ |
| 4 ಯಗಉಡುಗಿಹೆಗ್ಗೆಡ | 8 ಪಾಪಕ್ಕೆಳವರು |

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ಕೋರಾ ಹೋಬಳಿ ಬೊಮ್ಮೇಸಮುದ್ರದ ಕರೆಯ ಹಿಂದೆ ಗದ್ದೆಗಳ
ಮೇಲ್ಬಗದ ತಿಟ್ಟಿನಲ್ಲಿ ಬಿದ್ದಿರುವ ತುಂಡು ಕಲ್ಲು.

ಪ್ರಮಾಣ—2'—6" × 1'—6"

1 ಸ್ವಸ್ತಿ ಸೀರಬೊಮ್ಮರಸರ

2 ಬಾವೂರನಾಳುವಲ್ಲಿ

3 ಕಿಟಿಯಕಾರ್ನಾತುಪುರಿಂ

4 ಡಿನೋಳಕಾದುಸತ್ತಂಕಲ್ಲ

5 . . . ದೋಮಣ್ಣಯ್ಯಾಂಶ್ರೀ

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ಅದೇ ಹೋಬಳಿ ಅಗ್ರಹಾರದ ಕೆರೆಗೆ ದಕ್ಷಿಣ ಪಾಳು ಜಮೀನಿನಲ್ಲಿ ಬಿದ್ದಿರುವ ತುಂಡು ಕಲ್ಲುಗಳ ಮೇಲೆ.

1 ಸ್ವಸ್ತಿ ಸಕನೃಪಕಾಳಾತೀತಸಂವತ್ಸರಶತಂಗಳೊನ್ನೂಪುಟ್ಟಿತ್ತು . . . ಜ್ಞಾನಸಂ

2 ವತ್ಸರಂಪ್ರವರ್ತಿಸೆ ಸೂದಗಾವಣ್ಣ . .

3 ದೇವರಾಸೂದರ್ಗಂನಿವೇದ್ಯಕ್ಕಂ

4 ಮಂಗಳಸಮುದ್ರ ಗಂಜುಗಂಕಪುನಿ

5 ಗೆಯ್ದುಕಾಸಿಯ

6 ಟಿವಿಟ್ಟುಗೆಯ್ದ ಈವಿ

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